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POETRY.

From Blackwood's Magazine.

MALACHI.

The final predictions of this prophet are well known for their lofty threatenings of national ruin. Yet the condition of his country at the moment, was unquestionably the last which could have justified any human conjecture of its dissolution by divine vengeance. The people had but lately rebuilt their temple, had conformed to the renewed law of their fathers, had received the recovered Scriptures, and had commenced a new and purified polity. That there were remnants of the habits and corruptions of Babylonish life among them, is obvious from his rebukes and those of Zachariah and Ezra. But those were slight stains, and the error which was predicted as the final source of their ruin—a ruin too, at the distance of four hundred years—was of a wholly opposite character—the national disdain of contact with the Gentile world, the national pride in the exclusiveness of their religion, and the national vindictiveness against that Mightiest of all Teachers, and Supreme of all Sovereigns, who came to announce the admissions of mankind into the privileges of Israel. Independently of our direct knowledge of the universal inspiration of Scripture, this utter dissimilarity to human conclusions must make us feel that this awful denouncement of the matured vices of a land then in their first period of regeneration, was the work of a knowledge above man. Malachi is said to have died young, after assisting the members of the Great Synagogue in the re-establishment of the law of the nation.

"The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.

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"But unto you that fear my name shall the Sun of Righteousness arise.

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"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts.

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"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Malachi, ch. iv.

I.

A sound on the rampart,
A sound at the gate,
I hear the roused lioness
Howl to her mate;
In the thicket at midnight
They roar for the prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower:
It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps
In a sulphurous shower.

II.

For behold the day cometh,
When all shall be flame;
When, Zion! the sackcloth
Shall cover thy name!
When thy bark o'er the billows
Of Death shall be driven,
When thy tree, by the lightnings,
From earth shall be riven;
When the oven unkindled
By mortal shall burn;
And like chaff thou shalt glow
In that furnace of wo:
And, dust as thou wert,
Thou to dust shall return.

III.

'Tis the darkness of darkness,
The midnight of soul!
No moon on the depths
Of that midnight shall roll;
No starlight shall pierce
Through that life-chilling haze;
No torch from the roof
Of the temple shall blaze.
But when Israel is buried
In final despair,
From a height o'er all height,
God of God, Light of Light,
Her Sun shall arise—
Her Great Sovereign be there!

IV.

Then the sparkles of flame,
From his chariot-wheels hurled,
Shall smite the crowned brow
Of the God of this world!
Then, captive of ages!
The trumpet shall thrill
From the lips of the seraph
On Zion's sweet hill.
For vestured in glory
Thy monarch shall come,
And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise
Like the soul from the tomb!

V.

Who rushes from Heaven!
The angel of wrath;
The whirlwind his wing
And the lightning his path;
His hand is uplifted,
It carries a sword:
'Tis Elijah! he heralds
The march of his Lord!
Sun, sink in eclipse!
Earth, earth shalt thou stand,
When the cherubim wings
Bear the King of thy kings!
Wo, wo to the ocean,
Wo, wo to the land!

VI.

'Tis the day long foretold,
'Tis the judgment begun;
Gird thy sword, thou Most Mighty!
Thy triumph is won.
The idol shall burn
In its own gory shrine;
Then, daughter of anguish,
Thy day-spring shall shine;
Proud Zion, thy vale
With the olive shall bloom,
And the musk-rose distil
Its sweet dews on thy hill;
For earth is restored,
The great kingdom is come!

THE POWERS OF NATURE.

There have been ages of the world, in which men have thought too much of angels, and paid them excessive honor; honored them so perversely as to forget the supreme worship due to Almighty God. This is the sin of a dark age. But the sin of what is called an educated age, such as our own, is just the reverse; to account slightly of them, or not at all; to ascribe all we see around us, not to their agency, but to certain assumed laws of nature. This, I say, is likely to be our sin, in proportion as we are initiated into the learning of this world;—and this is the danger of many (so called) philosophical pursuits, now in fashion, and recommended zealously to the notice of large portions of the community, hitherto strangers to them,—chemistry, geology, and the like; the danger, that is, of resting in things seen, and forgetting unseen things, and our ignorance about them.

I will attempt to say what I mean more at length. The text informs us that Almighty God makes His angels spirits or winds, and his ministers a flame of fire. Let us consider what is implied in this.

1. What a number of beautiful and wonderful objects does Nature present on every side of us! and how little we know concerning them! In some, indeed, we see symptoms of intelligence, and we get to form some idea what they are. For instance, about brute animals we know little, but still we see they have sense, and we understand that their bodily form which meets the eye is but the index, the outside token of something we do not see. Much more in the case of men; we see them move, speak, and act, and we know that all we see takes place in consequence of their will, because they have a spirit within them, though we do not see it. But why do rivers flow? Why does rain fall? Why does the sun warm us? And the wind, why does it blow? Here our natural reason is at fault; we know, I say, that it is the *spirit* in man and in beast that makes man and beast move, but reason tells us of no spirit abiding in what is commonly called the natural world, to make it perform its ordinary duties. Of course it is *God's* will which *sustains* it all; so does God's will enable *us* to move also, yet this does not hinder, but, in one sense, we may be truly said to move ourselves; but how do the wind and water, earth and fire, move? Now, here Scripture interposes, and seems to tell us, that all this wonderful harmony is the work of angels.

Those events which we ascribe to chance, as the weather; or to nature, as the seasons; are duties done to that God who maketh His angels to be wind, and His ministers a flame of fire. For example, it was an angel which gave to the pool at Bethesda its medicinal quality; and there is no reason why we should doubt that other health-springs in this and other countries are made such by a like unseen ministry. The fires on Mount Sinai, the thunders and lightnings, were the works of angels; and in the Apocalypse we read of the angels restraining the four winds. Works of vengeance are likewise attributed to them. The fiery lava of the volcanoes, which (as it appears) was the cause of Sodom and Gomorrah's ruin, was caused by the two angels who rescued Lot. The hosts of Sennacherib were destroyed by an angel, by means (it is supposed) of a suffocating wind. The pestilence in Israel, when David numbered the people, was the work of an angel. The earthquake at the resurrection was the work of an angel. And in the Apocalypse, the earth is smitten in various ways by angels of vengeance.*

Thus, as far as the Scripture communications go, we learn that the course of Nature, which is so wonderful, so beautiful, and so fearful, is effected by the ministry of these unseen beings. Nature is not inanimate; its daily toil is intelligent; its works are *duties.* Accordingly the Psalmist says, "The heavens declare the glory of God, and the firmament showeth His handy-work." "O Lord, Thy word endureth for ever in heaven. Thy truth also remaineth from one generation to another; Thou hast laid the foundation of the earth, and it abideth. They continue this day according to Thine ordinance, for *all things serve Thee.*"†

I do not pretend to say, that we are told in Scripture what Matter is; but I affirm, that as our souls move our bodies, be our bodies what they may, so there are Spiritual Intelligences which move those wonderful and vast portions of the natural world, which seem to be inanimate; and, as the gestures, speech, and expressive countenance of our friends around us enable us to hold intercourse with them, so in the motions of universal Nature, in the interchange of day and night, summer and winter, wind and storm, fulfilling His word, we are reminded of the blessed and dutiful angels.

Thus, whenever we look abroad, we are reminded of those most gracious and holy Beings, the servants of the Holiest, who deign to minister to the heirs of salvation. Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven. And I put it to any one, whether it is not as philosophical, and as full of intellectual enjoyment, to refer the movements of the natural world to them, as to attempt to explain them by certain theories of science; useful as these theories certainly are for particular purposes, and capable (in subordination to that higher view) of a religious application?

2. And thus I am led to another use of the doctrine under consideration. While it raises the mind, and gives it matter of thought, it is also profitable as a humbling doctrine, as indeed I have already shown. Vain man would be wise, and he curiously examines the works of nature, as if they were lifeless and senseless; as if he alone had intelligence, and they were base inert matter, however curiously contrived at the first. So he goes on, tracing the order of things, seeking for causes in that order, giving names to the wonders he meets with, and thinking he understands what he has given a name to. At length he forms a theory, and recommends it in writing, and calls himself a philosopher. Now all these theories of science, which I speak of, are useful, as classifying, and so assisting us to *recollect* the works and ways of God and of His ministering angels. And again, they are ever most useful in enabling us to *apply* the course of His providence, and the ordinances of His will to the benefit of man. Thus we are enabled to enjoy God's gifts; and let us thank him for the knowledge which enables us to do so, and honor those who are His instruments in communicating it. But if such a one proceeds to imagine that, because he knows something of this world's wonderful order, he therefore knows *how* things really go on, if he treats the miracles of Nature (so to call them) as mere mechanical processes, continuing their course by themselves—as works of man's contriving, (a clock, for instance,) are set in motion, and go on, as it were, of themselves,—if in consequence he is, what may be called irreverent in his conduct towards Nature, thinking (if I may so speak) that it does not hear him, and see how he is bearing himself towards it; and if, moreover, he conceives that the Order of Nature, which he partially discerns, will stand in the place of the God who made it, and that all things continue and move on, not by His will and power, and the agency of the thousands and ten thousands of His unseen servants, but by fixed laws, self-caused and self-sustained, what a poor weak worm and miserable sinner he becomes! Yet such, I fear, is the condition of many men now-a-days, who talk loudly, and appear to themselves and others to be oracles of science, and as far as the detail of facts goes, do know much more about the operations of Nature than any of us.

Now let us consider what the real state of the case is. Supposing the inquirer I have been describing, when examining a flower, or a herb, or a pebble, or a ray of light, which he treats as something so beneath him in the scale of existence, suddenly discovered that he was in the presence of some powerful being who was hidden behind the visible things he was inspecting, who, though concealing his wise hand, was giving them their beauty, grace, and perfection, as being God's instrument for the purpose, nay, whose robe and ornaments those wondrous objects were, which he was so eager to analyze—what would be his thoughts? Should we but accidentally show a rudeness of manner towards our fellow man, tread on the hem of his garment, or brush roughly against him, are we not vexed, not as if we had hurt him, but from the fear we may have been disrespectful? David had watched the awful pestilence three days, not with curious eyes, but doubtless with indescribable terror and remorse; but when at length he "lifted up his eyes and saw the *angel* of the Lord," (who caused the pestilence,) "stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem, *then* David and the elders, who were clothed in sackcloth, *fell* upon their faces."‡ The mysterious irresistible pestilence became still more fearful when the cause was known; and what is true of the painful, is true, on the other hand, of the pleasant and attractive operations of Nature. When then we walk abroad, and "meditate in the field at the eventide," how much has every herb and flower in it to surprise and overwhelm us! For, even did we know as much about them as the wisest of men, yet there are those around us, though unseen, to whom our greatest knowledge is as ignorance; and when we converse on the subjects of Nature scientifically, repeating the names of plants and earths, and describing their properties, we should do so religiously, as in the hearing of the great Servants of God, with the sort of diffidence which we always feel when speaking before the learned and wise of our own mortal race, as poor beginners in intellectual knowledge, as well as in moral attainments.

Now I can conceive persons saying all this is fanciful; but if it appears so, it is only because we are not accustomed to such thoughts. Surely we are not told in Scripture about the angels for nothing, but for practical purposes; nor can I conceive a use of our knowledge more practical than to make it connect the sight of this world with the thought of another. Nor one more consolatory; for surely it is a great comfort to reflect that, wherever we go, we have those about us who are ministering to all the heirs of salvation, though we see them not. Nor one more easily to be understood and felt by all men; for we know that at one time the doctrine of angels was received even too readily. And if any one would argue hence against it as dangerous, let him recollect the great principle of our Church, that the abuse of a thing does not supersede the use of it: and let him explain, if he can, St. Paul's exhorting Timothy not only as "before God and Christ," but before "the elect angels" also. Hence, in the communion service, our Church teaches us to join our praises with that of "angels and archangels, and all the company of heaven;" and the early Christians even hoped that they waited on the Church's seasons of worship, and glorified God with her. Nor are these thoughts without their direct influence on our faith in God and His Son; for the more we can enlarge our view of the next world, the better. When we survey Almighty God surrounded by His Holy Angels, His thousand thousands of ministering Spirits, and ten thousand times ten thousand standing before Him, the idea of His awful Majesty rises before us more powerfully and impressively. We begin to see how little we are, how altogether mean and worthless in ourselves, and how high He is, and fearful. The very lowest of His angels is indefinitely above us in this our present state; how high then must be the Lord of angels! The very Seraphim hide their faces before His glory, while they praise Him; how shame-faced then should sinners be, when they come into His presence!

Lastly, it is a motive to our exertions in doing the will of God, to think that, if we attain to heaven, we shall become the fellows of the blessed angels. Indeed, what do we know of the courts of heaven, but as peopled by them? and therefore, doubtless, they are revealed to us, that we may have something to fix our thoughts on, when we look heavenwards. Heaven, indeed, is the palace of Almighty God, and of Him doubtless we must think in the first place; and again of His Son our Saviour, who died for us, and who is manifested in the Gospels, in order that we may have something definite to look forward to; for the same cause, surely, the angels also are revealed to us, that heaven may be as little as possible an unknown place in our imaginations.

Let us then entertain such thoughts as these of the angels of God; and while we try to think of them worthily, let us beware lest we make the contemplation of them a mere feeling, and a sort of luxury of the imagination. This world is to be a world of practice and labor; God reveals to us glimpses of the Third Heaven for our comfort; but if we indulge in these as the end of our present being, not trying day by day to purify ourselves for the future enjoyment of the realities, they become but a snare of our enemy. The services of religion, day by day, obedience to God in our calling and in ordinary matters, endeavors to imitate our Saviour Christ in word and deed, constant prayer to Him, and dependence on Him, these are the due preparation for receiving and profiting by His revelations; whereas many a man can write and talk beautifully about them, who is not at all better or nearer heaven for all his excellent words.—*Newman's Sermons.*

* John v. 4. Exod. xix. 16—18. Gal. iii. 19. Acts vii. 53. Rev. vii. 1. Gen. xix. 13. 2 Kings xix. 35. 2 Sam. xxiv. 15—17. Matt. xxviii. 2. Rev. viii. ix. xvi.

† Psa. xix. 1. cxix. 89—91.

‡ 1 Chron. xxi. 16.

THE SACRAMENTS OF THE CHURCH.

Let me remind you, brethren, of the necessity and importance of exhibiting clearly the connection between these fundamental doctrines and the sacraments of the Church. It has pleased God to annex his grace to the faithful use of the ordinances of the Gospel; and being ordained by Christ, they are said to be of divine institution or appointment. No man may, therefore, safely dispense with their use, unless, by the providence of God, he be placed beyond their reach. But from the positive manner in which they have been enjoined, some have unhappily attributed to them that which we cannot find Christ has any where promised for their use. From being regarded as means of grace, and pledges and assurances of God's favor, we fear they have sometimes been considered as the procuring cause of the "divine favor and gracious goodness." This we think a great and material error.

If we have not mistaken the sense of the Church upon this subject, we are taught to consider the sacraments not only as "means of grace, and pledges to assure us thereof," but also signs of profession by which faith is testified in its existence and exercise. Should we, then, teach men that the sacraments of the Church are only the "badges and tokens of Christian men's professions," and not instruct them further that they are instruments by which God "works invisibly in us," strengthening and refreshing the soul with grace, and "increasing our faith," we should fall far short of the measure of our duty, as ministers bound by solemn promise to "teach every man in all wisdom; that we may present every man perfect in Christ Jesus." On the other hand, should we give any countenance to the notion, that in receiving the sacraments, we are thereby establishing a claim to merit, and working out for ourselves a righteousness by which we are justified, rather than affording thereby evidence, as far as it speaks, of being in a state of justification, of favor and acceptance with God, we should, I apprehend, greatly transcend the limits of true Christian doctrine. I need not reiterate here, that faith in Christ's atonement is the only and proper ground of justification. And yet it is clear, that no man can be in a state of justification, without the sacraments—for these, besides other ends, are the legitimate expression of that faith which justifies. To this, we admit, there may be exceptions, but they are such only as arise from providential dispensations or unavoidable and uncontrollable ignorance.

This subject is of so much importance to a right understanding of our duty as ministers of religion, that I shall name that consideration only, as an apology for detaining you by further observations.

The whole purpose and object of the Gospel is to save men by uniting them to Christ. This it does, as we have seen, by an arrangement which at the same time brings glory to God and qualifies men for the enjoyment of heavenly bliss. Christ therefore becomes to the sinner "all in all." He is "wisdom and righteousness, and satisfaction and redemption." To be found in him is life, and peace, and joy and hope; to be cut off from him, is death and misery, and despair and ruin. In Christ, God is to us as a reconciled Father; out of Christ, an inexorable Judge making inquisition for iniquity—yea, a "consuming fire."

In this view, the great question at once arises, how shall we become united to Christ, so as to be "one with him,"—so as to have "our life hid with him in God?" How shall we become holy? for if we become not holy, Christ and Heaven are but lost to us forever. I know of no way of meeting such a demand but by answering in the words of the apostle, that we are made "the children of God by faith in Christ Jesus." Now the Church instructs us to say, that we are "made the children of God" in baptism. Are baptism and faith the same thing? Surely not. How then are we to reconcile this apparent discrepancy in the language of the Scripture and of the Church? The Gospel knows of no faith which makes us children of God, except a faith that manifests its fruits in all righteousness and goodness—in all holy obedience. And the Church supposes the presence of this faith wherever this holy obedience to Christ's commands is rendered—and among these commands is undoubtedly that to be baptized; a command as explicit as that to lead a holy life. The Apostle and the Church, therefore, are in perfect agreement. For in any proper sense and understanding of the language of the New Testament, obedience to the latter command becomes impossible without compliance with the former. Indeed, we may very properly ask, how can holiness be derived to man at all, except through his union with Christ? And how can he be united to Christ except by faith? And how, above all, can we know that it is that faith which unites to Christ, except it leads us to *obedience—obedience,* I say, in all things, in receiving the sacraments of the Church, no less than in fulfilling all the duties of righteousness—"living in all good conscience before God and man."

But the inquiry will be made, perhaps, do we put the sacraments of Christ's religion upon the same level with the ordinary and commanded duties of a "Christian and godly life?" We answer, by no means. There is a moral influence exerted upon the life by a virtuous course of living, by which godliness becomes in a measure habitual. But over and above this influence, in the use of the sacraments, God has, by promise, given us the assurance of his grace.

There is, moreover, a pledge made to us in the sacraments, of favor and goodness, which does not attach to the performance of our common duties as Christians. For as, by the death of Christ, immeasurable benefits accrued to man, so in the memorial which he hath commanded us to make of that great sacrifice of atonement, we receive by faith the pledge of the forgiveness of our sins, and all other benefits of his passion. But then we are not to forget that compliance with the positive institutions of the Gospel, together with the exhibition of those graces denominated fruits of the Spirit, become to ourselves as well as all others, the only proper evidences of Christian character. We would not adventure upon the rashness of asserting that the grace of God is so restricted to the sacraments of the Church, that it may not be dispensed by him without them, neither would we dare presume to expect grace, in the neglect or wilful disuse of the same. The Church, in her article entitled "of original or birth sin," after setting forth that the infection of a sinful nature doth remain in them that are regenerated, declares it as her sense of Christ's doctrine, that "there is no condemnation for them that *believe and are baptized.*" Such we conceive to be the precise import of Holy Scripture: "*He that believeth and is baptized* shall be saved." This language, whatever else may be its meaning, certainly, beyond all question, conveys most distinctly and clearly to the mind, the idea that union with Christ through faith evidenced by obedience to his commands (and who will deny that baptism and the Lord's Supper are among those?) is indispensable to the hope of salvation.

The truth is, there are but two states or relationships which we can sustain towards God as the subjects of his moral government—*condemnation* or *justification.* In one or the other of these, we must necessarily be. If not justified, we must be in a state of condemnation; if not condemned, we must be in a state of justification.

Now the unalterable condition of justification is faith witnessed by obedience; and this so strictly, that faith and obedience are sometimes in Scripture joined together as the one united condition on which pardon or justification is extended to the sinner: as in the text just above quoted, "He that *believeth and is baptized,*" &c. On the other hand, the inference or conclusion cannot be resisted, that they who believe not and are not baptized, must be in a state of condemnation. We need scarcely add the second member of the condition in this connection, that, is want of Baptism; for the Scripture seems to consider baptism as almost a necessary consequence upon faith; and hence, its language is, "He that believeth not shall be damned;" and again, "He that believeth not is condemned already." This intimate, and indeed inseparable union between faith and obedience—between the use of divine appointments, and their declared ends and objects—between grace and the sacraments rightly administered and duly received—seems to hold a prominent and conspicuous place throughout the Gospel economy, is distinctly recognized in the commission of the apostles, and most strikingly illustrated in their practice. "Go ye into all the world, and preach the Gospel to every creature;" and as if to guard against that very error of the present day, which has struck its roots so deep, and extended its branches so far, maintaining that knowledge without sentiment, information without practice, and faith without ordinances, are sufficient for salvation, it is immediately added, "He that believeth and *is baptized* shall be saved." Again: "Go ye and teach all nations, baptizing them," &c. From which it would appear, that a part of that very teaching with which the "Lord of all power and might" had charged the apostles in sending them to the nations, consisted in baptizing "them that should believe on Him through their word." And surely every diligent reader of the New Testament knows full well, that there is not to be found therein a single instance on record, of any one made a disciple of Christ from and after the day of Pentecost, when Christian baptism was first administered in our world, by any other mode than by baptism "in the name of the Father, and of the Son, and of the Holy Ghost." Indeed, we may challenge the production of that passage in Holy Scripture wherein a promise of grace or salvation is given to fallen man, which is not limited to the previous condition of his becoming a member of Christ's visible Church.

Union with this one body, styled the spouse or bride of Christ, and often designated by other titles equally significant of its unity, or individuality of character, is one of the plainly marked and well defined characteristics of Christian discipleship. Insomuch that as we could not regard him who should be guilty of immorality or crime, as united to Christ by a true and living faith, although a partaker of sacraments; so neither would we consider him a disciple of Christ, no matter what his professions, who should wilfully and deliberately reject the sacraments of Christ's religion. In short, he that hath no need of ordinances as means of grace, hath no need of Christ. Christ and his cross have become to him of none effect.

The faith of the Gospel—and the obedience of the Gospel—in the Church of the Gospel—furnish the great outlines of the duty with which you are charged as the ministers of Christ. Whenever you proclaim justification by faith, and sanctification through the Spirit, as the unalterable terms of the Gospel, never fail to point to the Church and its ordinances as the appointed means to assure penitent sinners of an interest in these priceless benefits. And if any blame your zeal for the honor of God's Church, and charge you herein with bigotry, be this your answer to them, in the words of the holy apostle: "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." A counterfeit imitation of the Gospel has sprung up and is prevalent in our day, which substitutes excitement of feeling for obedience, and gives peace independently of the faithful use of the appointed means of grace and salvation, which are to be had in the Church, and not out of it. Hence, in many parts of the country, the ordinances of religion have fallen into lamentable neglect, if not total disuse. Hence, the vast majority of the population are actually unbaptized. Hence, the question sometimes propounded to you, "Is baptism necessary to salvation?" and this followed by another, "What virtue is there in sacraments?" and this by a third, "May not man be saved out of the Church, as well as in it?"—I need not say to you that such questions imply, on the part of those who ask them, the existence of sentiments little, if any, short of a direct avowal of rebellion against God; and I charge you before God and his Church, to "banish and drive away from your flocks, all such erroneous and strange doctrines contrary to God's word."—*Bp. Otey's Charge.*

CONNECTION OF RELIGION WITH THE WELFARE OF OUR COUNTRY.

And how shall the vital principle of your social institutions be preserved pure and vigorous? Would you remind us that the schoolmaster is abroad, and the printing press busy, and repeat the axiom more often quoted than understood, that "*Knowledge is Power?*" Think you, that to diffuse intelligence is, in other words, or by necessary consequence, to promote morals? and that the consciences of men may be enlightened and itinerated by merely storing their minds? We know that this is the favorite maxim of our age and country. We encounter it everywhere; we hear it almost daily in conversation, and see it in the public prints; it is proclaimed in popular addresses, and lurks even in legislative enactments. And yet, my friends, it is a maxim false in theory, and fatal in experiment. Knowledge has genuine worth amply sufficient to attract pursuit, and afford matter for rational panegyric, without clothing it with pretensions which are both absurd and dangerous. It is Power—but it is not Motive. It is power, inasmuch as it inspires confidence, commands influence, and supplies resources; but all for *purposes* which are already suggested and fixed by a more subtle faculty. It is an *instrument,* whose results derive their moral character from the moral *agency* which wields it: as that agency is for good or evil, Knowledge is used or abused, supports or ruins, purifies or depraves. That is, the moral influence of intelligence is *produced* by that which it is said to *create*—is *dependent* on the very circumstance of which it is said to be *decisive.*

Individual instances are but too numerous, in which intelligence and vice, instead of antagonizing, are allied, to make the compound of character more noxious and loathsome. And how often do we see the avenue between the understanding and the conscience closed,—voluntarily and carefully closed, that while knowledge illuminates one chamber, sin, unblushing and unopposed, may riot in the other! Now what is true of individuals, is true of the mass. For a people without refinement, the range of physical and mental enjoyments must be barren and contracted; but the purity of morals, the restraints of law, and that fireside happiness which, after all, is the most precious of social treasures, need not be impaired or jeopardized. Nay, the tracts of history upon which the eyes of reason and imagination dwell with the most unalloyed complacency, are not those which have been most resplendent with the illumination of letters, and polished by the arts of civilization. It is in communities where unlettered poverty has been ennobled by a pure and beautiful simplicity of manners, that we find the most illustrious examples of patriotism, and the most lovely portraitures of domestic peace.

But that you may discern the true pillar of social happiness and security, consider what would be the condition of a society unsupported by Religion. Let not your imagination run to savage tribes in search of an example. The race most blinded and depraved, whose abode is marked on the map of any continent, or whose character is painted in the annals of any age, are not without religion; God hath not left them entirely without witness: and we hesitate not to affirm, that in the most grotesque and distorted creed, considered as a system, that ever deluded mankind, there are yet fountains of truth, and plants of nourishment, and fences of beneficial restraint over the corrupt propensities of man, which render it far better adapted to his moral nature, than the sickly and sterile wastes of a libertine atheism. Moreover, when it dwells with ignorance, irreligion is also blind and impotent, and the scope of its ravage is circumscribed. In order to conceive its effects in their most appalling development, we must look nearer home than the haunts of savage simplicity—to a country where the energies of mind are free and salient, and the tapers of knowledge diffuse a wide and brilliant illumination; and where, as the sphere of perception is dilated, and the avenues of gratification are extended and multiplied, the stimuli of evil passion are in the same proportion sharp, its impulses forcible, its machinations subtle, and its suggestions audacious. There, also, the source and authority of merely social laws and safeguards being exposed to common and unceremonious criticism, they no longer command that implicit reverence with which ignorance regards proscription; and the spirit which discerns their humble and imperfect original, is apt to be disdainful of their sanctions, unless the eye of knowledge is directed upward to another Power and other laws unapproachably sacred, and fitted to inspire that awe and dread which is to the dissolute the only barrier against transgression.

Among such a people, let us suppose the institutions of the Gospel fall, by violence or neglect. The beacon-lights of religion are extinguished; the restraints of religion are cast loose; the impression which hearts the most reckless and abandoned receive from the presence and the reflex influence of religion is obliterated. There is no Christian teaching to instruct or warn, there is no Christian example to awe or attract, there is no Christian sentiment to curb or purify; there is no Christian education to form that bias to which, amidst all subsequent distortion, there is still an elastic tendency, or to implant those hardy seeds, which in spirits long parched with unholy passions, will be still not dead, though dormant. But the men of this intelligent and refined society rely for moral guidance on *intellectual* light, and for moral support on *intellectual* strength, checked by no fears but worldly fears, moved by no inducements but sublunary inducements, bound by no laws but human laws, having no thoughts, or motives, or desires, but such as are of the earth, earthy; careering to the grave beyond which they have neither hope nor dread, as if, short-lived, short-sighted, and impotent as they are, the universe enthroned no power superior, and heaven were "but a painted ceiling hung with lamps, to light them to their purposes." Whither would their condition tend? Behold the torches of knowledge not elevated to enlighten, but brandished to consume. Behold the zeal of enterprize rushing to the designs, not of industry, but of plunder. Behold the vigor of intellect strained, not to construct, but to ruin; behold the attractions of art displayed, not to refine, but to pollute and deprave. Political freedom is lapsed to that social state which is farthest and lowest removed from it—personal license and insecurity. All human emotions are centered in selfishness—all barri-

ers of law overleaped and contemned—all moral restraints relaxed and sundered—all vicious propensities rioting in the openness of day. Nothing is criminal but weakness, nothing wretched but innocence; every tie that binds man to man is disregarded and trampled, and every sanctuary of the affections is invaded and desecrated. KNOWLEDGE is the POWER that works all this ruin and misery: because when the *principle* languishes and expires by which it should be directed to lawful objects, and wielded for the general advantage, it becomes a mine to blow up the bulwarks of society, instead of serving as munition for their defence. Every blessing of civilization is transformed to a curse; every instrument that should strengthen and adorn society, becomes a weapon to pierce its vitals. Meanwhile, corruption taints and enfeebles even the instrument which it abuses; until, at last, when the pure principle of virtue has ceased to clarify the oil of intelligence, the lamp expires in the foul atmosphere which its own effluvium has created.—*Rev. P. W. Alston.*

COMMUNICATIONS.

For the Churchman.

ON FAITH AS THE "INSTRUMENT" OF JUSTIFICATION.

Having shown, I trust, satisfactorily, that there is no essential difference between Justification and Sanctification, and that the argument of the Bishop of Ohio, derived from Prov. xvii. 15, (the *only* passage which he adduces, rests on a foundation of "stubble," and that Justification is opposed to unholiness no less than to the "imputation of guilt," I proceed to remark:

3. That his views in relation to "the instrumentality of faith" in our justification, are not so definite and intelligible, or so well sustained by Scripture and the human authorities to which he refers, as to afford a safe guide to those who long for a plain and discriminating exhibition of the plan of salvation. The doctrine of Justification, he maintains, is to be preached "earnestly," "clearly," "frequently," and "with discrimination;" "plain is the doctrine, but like the letters of the alphabet, (he charges his clergy,) it must run through all your preaching." I cannot persuade myself, however, that from the Alpha to the Omega of the CHARGE we shall find any thing original which approximates in perspicuity to the one short sentence of an inspired author: "Show me thy faith without thy works, and I will show thee my faith *by* my works." Faith, he contends, is "efficacious unto Justification," "as a single act of the soul by which we embrace Christ, operating merely as the appointed *instrument* of participation in his righteousness, and justifying only because it lays hold on that righteousness." Not to believe according to *this* view in the doctrine of "Justification by the righteousness of Christ imputed," will necessarily lead to the Romish doctrine of "Justification by our own [meritorious] righteousness inherent." "Nothing," says Usher, "is required but a bare empty hand, which hath nothing to bring with it; though it be ever so weak, yet if it have a hand to receive, it is a like precious faith, that of the purest believer and the greatest saint." "The well is deep, and this is the bucket with which we must draw. *This is the hand by which we must put on Christ.*"

"Faith," says our author, "is the hand that takes of the righteousness of Christ, and appropriates it unto us, *while laying our sins on the head of that wonderful sacrifice.*" "As God's appointed means, it *puts on Christ*, and clothes the sinner in his righteousness." "Faith," says Hooker, "is the only hand which putteth on Christ for justification; and Christ the only garment which, being so put on, covereth the shame of our polluted natures." "Faith alone justifies," says Chillingworth, "but not faith which is alone." *Charge*, pp. 101, 105, 108, 109, 110. Again, says our author, quoting the Homily on Salvation, "As great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ. So that our faith in Christ, as it were, saith unto us: it is not I that take away your sins, but it is Christ only; and to him only I *send* you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ." "No language," continues he, "could more forcibly express the merely *instrumental* office of faith in our justification." p. 107.

On these extracts, I observe, *first*, that it is difficult to determine whether Faith is the instrument on the part of God, or on the part of man. From the fact of its being "*God's* appointed means," we might conjecture that it was his instrument; but in that case, man would be altogether passive; the Creator, who has said that "with the heart man believeth unto righteousness," would employ man's faith as a *hand* independently of the man, in order to "take of the righteousness of Christ and appropriate it" to his benefit. This, I presume, our author would hardly admit to be a scriptural view of HIS doctrines who has said, "ye *will* not come to me that ye might have life," *and* "he that believeth not shall be damned." Perchance, however, faith is the instrument on the part of man. If so, Archbishop Cranmer (the author of the Homily just quoted) is made to speak a language not very creditable to his intellectual powers. Faith, the Bishop of Ohio tells us, is the single act of the soul by which we embrace Christ; it is the instrument which, as a hand, we use in order to lay hold of his righteousness; and yet, according to the Archbishop, faith addressing us, speaks on this wise: "It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose." Here is Faith (which proceeds alike from the head and the heart, *Heb.* iii. 12; xi. 6) employed by the soul as an instrument, but not an instrument which, like other things of that name, is externally set in motion by an agent or agents distinct from itself, for in him who possesses it, it is a constituent part of the inner man. This faith, which is an internal principle, is deputed, as it were, by the soul to do its external offices;* but it immediately turns and says to the soul, *I depute you*, "put your trust in Christ." "No language (we are gravely told) could more forcibly express the merely *instrumental* office of faith in our Justification." To this it is a sufficient reply, that if the affecting words of Cranmer can be so tortured as to make faith the instrument of the soul, we shall be compelled to the conclusion, that the soul also is the instrument of faith!

Secondly. Some writers, in their partiality for tropes and figures, occasionally employ terms and phrases which either directly militate against the cause they are introduced to support, or else serve the purpose of an opponent equally with that of an advocate. In the present instance, the Bishop of Ohio does not appear to have reflected, that one of the phrases for which he has manifested a great predilection, is used by St. Paul in reference to baptism. Faith is the hand by which we must *put on Christ*. As God's appointed means, it *puts on Christ*. "Ye are all the children of God (says the apostle) by faith in Christ Jesus. *For* as many of you as have been baptized into Christ, have PUT ON CHRIST." *Gal.* iii. 26, 27. If, therefore, "to put on Christ," signifies to "clothe the sinner in HIS righteousness," or to have his righteousness imputed, and that "in the fullest sense of imputation," (p. 83,) imputation being "without augmentation or diminution,"† (p. 92,) it does not require a syllogism to show that baptism may be the "external means" of conveying certain transcendent blessings which are supposed to be granted to faith only, as an instrument.

Thirdly. The reference in the Charge to the *laying of our sins on the head of the sacrifice* through the medium of faith as a hand, is strangely irrelevant. "The manner of laying the sins of the people on the scape-goat, by laying the hand on the head of the animal, and making confession of sin," is, we are solemnly assured, "an acknowledged and most conspicuous type of Christ as our righteousness, and *illustration of the faith* by which we are made partakers of him." P. 112. But what saith the record? Did the people lay their hands on the head of the scape-goat? Nothing of the kind appears. Were they called upon to "make a profession of their *faith?*" Faith is not even mentioned. We only know that the high priest laid *his* hands on the head of the goat, and confessed over him all the iniquities of the children of Israel, "putting them upon the head of the goat." (*Lev.* xvi. 21.) Thus their sins, instead of being imputed to them, (that is, laid to their charge,) were transferred by the intervention of the priest, to the head of the animal; while no transfer was made from the animal to them. Christ is the High Priest of our profession, and he hath borne our sins in his own body on the tree; but what rational person ever before supposed that the scape-goat of the elder dispensation was intended to prefigure his "imputative righteousness" to be received by faith as an instrument?

Fourthly. The introduction of Chillingworth's name in connection with faith as an instrument, (p. 109,) affords the clearest evidence that the author of the Charge has been driven to desperate expedients in order to sustain his indigested theory. Chillingworth and he cannot be made to harmonize, and the writer of these lines is unable, in the exercise of Christian charity, to justify the Bishop of Ohio's attempt to prop up his cause by the aid of this distinguished Protestant champion, except upon the supposition that he had taken him at second hand. Let us see how they differ *in toto.* "No reasonable man (says Chillingworth) can deny that repentance is absolutely necessary before a man can be justified." "Justification, I suppose, imports the whole treasure of blessings and favors which God, who is rich in mercy, will freely bestow on those whom he accepts as righteous for his beloved Son, our blessed Saviour Jesus Christ his sake, which are, first, remission of sins and an interest unto the joys of heaven in this life, *and* a full consummation both of grace and glory in the life to come." After quoting *Gal.* iii. 11, "That no man is justified by the Law in the sight of God it is evident, for the just shall *live* by faith." He continues, "Now to *live*, I hope, does not signify to have one's sins forgiven him, but to be saved; therefore unless St. Paul include a right unto salvation within the compass of justification, that text might have been spared as nothing at all serving for his purpose."‡ "Since justification, even as it includes remission of sins, is that promise to perform which unto us, God has obliged himself in the New Covenant, it must necessarily pre-suppose in the person to be so justified such an *obedience* as the Gospel requires,§ viz., first, repentance from dead works, a conversion to a new obedience of those holy moral commands which are raised in the Gospel, and a reliance upon Christ as the *only meritorious cause* of our justification and salvation by a particular evangelical faith." "So that God be the sole proper efficient cause, and Christ, as Mediator, the sole proper meritorious cause of our justification, yet these inherent dispositions are exacted on our part as *causæ sine quibus non*, as necessary *conditions* to be found in us, before God will perform this great work freely and graciously towards us, and only for the merits of Christ." "I told you even now that I would in this point purposely abstain from using metaphors and figurative allusions; and the reason is, because I suppose, and not without reasonable grounds, that the stating of this point of justification by metaphors has made this doctrine, which is set down with *greater light* and *perspicuity* in Holy Scripture *than almost any other*, to be a doctrine of the most scholastical subtilty, the fullest of *shadows and clouds* of all the rest. For example, in that fashion and dress of divinity as it is now worn, *sliced* and *mangled* into theses and distinctions, we find this point of our justification thus expressed, 'that faith is therefore said to justify us, because it is that which *makes Christ's righteousness ours*; it is, as it were, an INSTRUMENT OR HAND whereby we *receive, lay hold on, and apply* Christ unto ourselves.' Here is nought but flowers of rhetoric, figures, and metaphors, which, though they are capable of a good sense, yet are very improper to state a controversy withal. But let us examine them a little: 'We must not say they conceive of faith as if it were a virtue or grace or any part of righteousness inherent in us, for faith as a grace has no influence at all in our justification.' Mark the coherence of these things. Faith is considered as an hand or an instrument in our justification; and yet, for all it is a hand, it is nothing in or of us, for it seems HANDS ARE NOT PARTS OF MEN'S BODIES. Again, faith puts on Christ, receives him, lays hold upon him, makes his righteousness ours, and yet it does nothing for all that. Besides, how can faith be properly called an *instrument* of justification? An instrument is that which the principal cause—the efficient—makes use of in his operation. Now Justification in this sense, is an immanent internal action of *God*, in which there is no co-operation of *any other agent*, nor any real alteration wrought *in man*, the object thereof. Does God then use faith as an instrument in producing the act of justification? No; but it is *instrumentum passivum*, saith one; *that* is a thing never heard of in nature before, and the meaning is, sure *faith certainly is something, but what a kind of thing, we know not.*" (*Sermon* 8.)

At some future day, Mr. Editor, I shall, Providence permitting, send you some further extracts, equally appropriate, from the invincible Chillingworth,‖ and the *clear-headed* Tillotson.

Aug. 12, 1840. MELANCTHON.

* Justification is "the act of God *without us*, changing our relative state."—*Charge*, p. 52.

† Let it not be supposed, from this remark, that the writer agrees with the author of the Charge on the subject of imputation. When comparing faith to a hand, the author says, "Cranmer speaks of it (faith) as that by which we are *planted in Christ. Rom.* vi. 5." If he had given us his authority, we should have learned, perhaps, what Cranmer thought of another passage which is intimately connected with this, viz., *Rom* vi. 3, 4. The "planting" undoubtedly refers to baptism. He seems to imagine (p. 112) that his views of imputed righteousness are sustained by the Saviour, when he alludes to the brazen serpent as a type of his own lifting up on the cross. (*Numb.* xxi. 9; *John* iii. 14.) "Faith is the *eye* that beholds the Lamb of God, as well as the *hand* that 'lays hold on the hope set before us'" If the doctrine of imputation, as held by him, however, is to derive support from this resemblance, it will be necessary to prove that the diseases of the Israelites were imputed to the brazen serpent, and that medical virtues were transferred to *them* from the latter, by imputation. What will theorists not resort to? The following passage from the "Homily on the Passion," (quoted p. 113,) is without mysticism; it is so "plain" that none can misunderstand it. "You have heard the means whereby we must apply the fruits and merits of Christ's death," "for as all they who beheld steadfastly the brazen serpent, were healed and delivered at the very sight thereof, even so all they which *behold* Christ crucified with a true and lively faith, shall undoubtedly be delivered." &c. It will be said, I am aware, that in this homily it is declared, "that the only mean and *instrument* of salvation required *on our parts*, is Faith." But "instrument" in this passage, it is obvious, has the sense of conditions or means. "Almighty God (says the Homily) commonly worketh by means, and in this thing he hath also ordained a certain mean whereby we take fruit and profit to our soul's health. What mean is that? Forsooth, it is faith. Not an inconstant or wavering faith; but a sure, steadfast, grounded or unfeigned faith." "Here is the mean whereby we must obtain *eternal life.*" In other words, we are justified and saved by grace through faith; now as the body without the spirit is dead, so faith without works is dead also; therefore we can neither be justified nor saved by or through a mere act of the mind, such as distinguishes the devils who believe and tremble. Christ saves us, but he will *not* save us without means, without faith working by love. If we take "instrument" in this passage of the Homily in the sense of the "*Charge*," faith, as a hand, will take hold of salvation, and salvation will be imputed to us! But, says our author, Justification by Faith only changes our *relative* state; it does not effect a personal change in our *moral nature or character.* Let those unsophisticated Christians who believe that if any man be in Christ, he is a new creature, draw the inference.

‡ This is essentially the view of justification for which I contended in my last.

§ The Bishop of Ohio (p. 156) seems to suppose that in the sentence which he has quoted, Chillingworth expresses the concurrent doctrine of the Reformation, but that Dr. Pusey, of Oxford, has a tendency to Socinianism when he says that justification is gained by obedience in the shape of faith.

‖ As Dr. Johnson said of Leslie, "he was a reasoner indeed, and a reasoner not to be reasoned against." A Churchman of Maryland wishes us to understand, appealing to the Deity, ("so help me God,") that he and his associates will stand or fall with the CHARGE. To all such I may be permitted to say, "Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

For the Churchman.

TILLOTSON ON FAITH.

The following extract from a writer whose works are becoming more generally known in this country than formerly, and who is received with favor in quarters where his sentiments will be particularly useful, is happily confirmatory of the views of Chillingworth on the "instrumentality of faith" contained in my last number. MELANCTHON.

Aug. 14, 1840.

"Faith can in no tolerable propriety of language be said to be the instrument of our pardon, and consequently not of our justification. An instrument is something subordinate to the principal efficient cause, and made use of by it to produce the effect; and this in natural and artificial causes may be understood; but what notion to have of a *moral instrument*, I confess I am at a loss. But to bring the business out of the clouds, we may thus conceive of the pardon of sin. God, in the Gospel, hath entered into a covenant of grace and mercy with sinners; one of the benefits promised by God in the covenant, is pardon of sin. The conditions upon which we shall be made partakers of the benefit, are comprehended in this one word, *Faith*, which signifies the whole of the Christian religion, *viz.*, such an effectual ascent to the revelation of the Gospel as doth produce repentance and sincere obedience, and a trust and confidence in Christ alone for salvation. The procuring or meritorious cause of this benefit, *viz.*, the pardon of our sins, is the death of Christ, which is called his blood or sacrifice. The principal efficient cause of our pardon is God,—in the sentence of the law, or (which is all one) in the tenor of this covenant, declaring us pardoned upon these terms and conditions. Now, how can FAITH, which is an act on our parts, and the condition to be performed by us, be said to be an INSTRUMENT in the hand of God of our pardon? unless men will think fit to call a condition an instrument, which, I think, no propriety of language will allow."—*Tillotson, Sermon* 226.

To the Editor of the Churchman.

TEXAS.

Matagorda, 14th July, 1840.

Sir,—The pleasure which every Christian must feel on learning that a knowledge of the saving truths of religion is spreading in a land hitherto nearly Gentile, emboldens me, a stranger, to address you. Texas was, up till nearly the present time, a wilderness, and the people were void of the means of publicly worshipping in spirit and in truth that God who has promised that "whoever believeth in him should not perish, but have everlasting life." Without places of public worship and ministers of religion, to call the attention of a mixed population, collected from nearly all parts of the earth, for the purpose of making money, and strangers to each other, and to their duties, it was to be expected that they would wander from the right path, and become immersed in vice. But it has pleased Providence, in his infinite mercy, to meliorate their condition, by sending us ministers, who have collected the scattered portions of the Christian flock, who, by their example, induce scoffers to turn to God, and render the whole face of society completely changed.

The pure Christian doctrines of the Protestant Episcopal Church, when mildly instilled into the ears, cannot fail to soon touch the hearts of the hearers. No place in Texas shows a more striking change than the town of Matagorda. Matagorda is situated on the Colorado river, where it empties itself into the Bay of Matagorda, which bay is entered from the Gulf of Mexico by the Passo de Caballo. On this river is situated, about two hundred miles up, the Capitol of the Republic, the city of Austin. All along the river, which is navigable to a considerable distance up, the banks are studded with plantations, and the country around Matagorda has many wealthy planters residing on it. All this country, and up the river, are chiefly supplied from Matagorda, which is the seaport to which nearly all the goods come for the interior; consequently there always is a considerable number of strangers in this town, either from the interior or from abroad. From this it must be apparent how great an effect would be produced on an immense portion of the inhabitants of this Republic by the example of the citizens of Matagorda.

This town has always possessed a number of old, steady, and respectable inhabitants, who, by their example, gave a check to the vices of the more dissolute portion, still this could have but a partial effect, and that merely on their external demeanor. Three years ago, intemperance, gambling, and other vices, prevailed to a great extent; the Sabbath was unrespected, the ear was shocked by profaneness, and there was perfect freedom and licentiousness; men little thought they had immortal souls to be saved; although law was respected, still that put small restraint on the commission of moral offences. No means of education being to be had, those parents who had a regard for the welfare of their children, and had not the means of sending them on to the States, were in great anguish. The elder and respected inhabitants looked on such a state of affairs with great grief, but owing to the situation of this country just after a revolution, and burdened with debt, they were too poor to get the means of spiritual instruction without assistance. Some months back, through the exertions of our Christian brethren of the States, the Rev. Caleb S. Ives was induced to come out here, and since his arrival he has done much towards bringing back to a sense of their duties, those whose avocations and situation had nearly obliterated their former religious feelings, and has given exceeding consolation to those who, although deprived of the opportunities of joining in public worship, had still kept alive in their hearts, and felt in their souls, the comforting precepts of the Gospel. He has made himself an invaluable member of society, by performing his duties in that kind and feeling manner which so much grace his profession. With much talent, he possesses a true devotion to his calling, which, by impressing his hearers with the idea of being perfectly sincere, produces effects which would not otherwise be produced. His plain, unaffected manners and affectionate attention to all his parishioners, with whom he has taken care to make himself acquainted, and whom he constantly visits in sickness and in health, realize in his person Goldsmith's beautiful description:

"A man he is to all the country dear."

The principles by which he is guided, are the pure scriptural ones, "that joy shall be in heaven over one sinner that repenteth, more than ninety and nine just persons which need no repentance," and "that they that are whole, need not a physician; but they that are sick." No human being is considered by him too far astray from the path of truth not to be worthy of an effort to regain. In place of fulminating from the pulpit the fiery threats of an angry deity against man for his wickedness, he teaches the unspeakable blessings which follow a sincere belief in the Word of God, and leading a life in accordance with God's law, and portrays religion in its true light, that "her ways are ways of pleasantness, and all her paths are peace."

Besides his endeavors for the benefit of the adult population on the week days, he is engaged in instructing the rising generation, and instilling into their youthful minds those moral and religious precepts which are calculated to make them virtuous and happy in this world, and when this life is ended, "meet for an inheritance above." Many disadvantages has he had to encounter since he came here, among them the want of a church; as, owing to the general commercial distress and want of funds, the people were unable to defray the expense of erecting one. During the summer of last year, Mr. Ives visited the United States, and through the munificence of our brethren there, purchased a church, which, as soon as money enough can be collected to defray the charge, will be erected. When they consider that Mexico contains twelve millions of inhabitants, the greater number of whom are without the means of learning the soul-saving precepts and doctrines of the Christian Church, and this is the first effort to establish the Protestant Episcopal Church in this land, from which, with the blessing of God, it will most likely spread to Mexico, and be the means of saving many immortal souls from destruction, I am sure no stronger inducement can be offered to our brethren in the States to grant us their assistance.

A Member of the Episcopal Church of Texas.

For the Churchman.

ST. ANN'S HALL, FLUSHING.

Mr. Editor,—We had the pleasure of being present the last day of the examination of St. Ann's Hall, Flushing, on Monday the 3d of the present month. Some of the classes in Mental and Moral Philosophy, Astronomy, Algebra, Ancient History, Rhetoric, and a few other branches, were examined, it was stated, during the previous week, and at a recent visitation of the Bishop. The opening exercises on Monday were with the classes in Geometry. The examination in this department was very satisfactory. We have witnessed many of a similar character, but none which were more highly creditable. The manner in which it was conducted, precluded the possibility of its being done merely for effect. From a vase containing all the propositions which had been studied by the class, each pupil drew the number to be demonstrated. Some of these, if we rightly remember, in our early collegiate life, we regarded as attended with no little difficulty. The mere thought of them, in connexion with the black board, has often caused an unpleasant trembling sensation. We know not, however, that in this instance, there was a solitary case of failure.

With the class in Mental Arithmetic, next in order, the course pursued was the same as has been already mentioned. In addition, however, to the drawing of their respective questions, the pupils were favored with extempore questions from the company. Some of these, particularly the *shopping* exercises, were highly entertaining and useful. We think there were none who could fail to have been gratified with the thorough manner in which this examination was conducted. They were required not only to multiply, add, and divide fractions and mixed numbers, mentally, but also to calculate interest, and work perplexing questions.

By the class in Latin, which we believe was the next to be called upon, no books were used, but sentences for parsing drawn in the same manner as above. We were satisfied from this examination, that the foundation of a thorough knowledge of the language had been well laid, in a minute acquaintance with the grammar.

The pupils in French, we should suppose, must have made rapid progress. Extempore phrases were given to test an acquaintance with idioms. The pronunciation we regarded as good; the specimens of composition were pronounced by competent judges to be very creditable.

In Natural History, the teacher required the class to ascertain, from questioning her, the nature and characteristics of some animal of which she thought. This exercise was intended to test the skill of the class in a minute acquaintance with the distinguishing qualities of birds, beasts, fish and reptiles. Some of the questions in this part of the exercise were very good evidence of the development of mind.

The Geography classes recited from skeleton maps, without the help derived from names of towns and places.

The course of Christian Ethics consisted of catechetical and biblical exercises, embracing Chronology, Sacred History, Jewish Antiquities, the Book of Prayer, and the Doctrines of the Church. We know of no one exercise in which we have been more interested, or of the utility of which we have been better satisfied, than *this*. It is understood, that in the system of instruction, as adopted in this seminary, Christian principle is found fully adequate. No other motives but those of the Gospel are brought to bear upon the pupils.

I have thus, Mr. Editor, given you a hasty sketch of some of the principal examinations of this flourishing institution. They were all conducted in the saloon of the Hall, interspersed with instrumental music on the piano and guitar, with the flute accompaniments. There were also dialogues and compositions in French and English. It was to be regretted, that the state of the weather was such as to forbid the proposed exercises on horseback, and in archery. The gymnasium, however was occupied by the young ladies on several occasions during the day. At noon, a dinner was provided for the guests. There were upwards of a hundred seated in the spacious refectory.

The closing exercises in the Chapel it was not in our power to attend. They consisted, as we understand, of devotions and an address, and were peculiarly solemn. The closing hymn, by a young lady, a member of the institution, was said to be both appropriate and affecting. We would say in conclusion, that we cannot but hope, that an institution which so well deserves the patronage of all friends of religion and the Church, will meet with all the encouragement it richly merits. G.

THE CHURCHMAN.

SATURDAY, AUGUST 22, 1840.

THE END OF EDUCATION.

The great end of all education should be to exalt the standard of human character, by the due development and culture of the human faculties. No *system* of education therefore can be correct and comprehensive, which is not constructed with a view to the complex nature of man as a physical, intellectual and moral being. Its distinguishing excellence must consist in the provision which it makes for the thorough development and harmonious advancement of this nature in its separate elements, and as a whole. It should labor to bring out the physical functions into healthy action, to classify and improve the rational faculties, and to purify and elevate the spiritual affections. It should aim at due proportion in the process, and perfect symmetry in the result. The parent, therefore, and the teacher, from the earliest period at which the child is intrusted to their guardianship and culture, must study the manner and order of development of the several faculties. They must listen to the unerring teachings of nature, and reverently follow out those teachings in the systematic and unremitting endeavor to exalt the whole being to that lofty position which God intended it should occupy.

It is needless to inquire here, how far this true idea of education has been realized in the operations and results of the systems which, until within a few years, have held undisputed sway. We would rather dwell upon the cheering fact, that in our day the subject of education, considered in the view we have given, has been honored with some degree of that attention which its pre-eminent importance demands. Gifted and cultivated minds have applied themselves to its study. Enlightened philanthropy has discerned in it the highest instrumentality by which the moral, social and religious welfare of man is to be promoted. The voice of the press, sanctioned by the pulpit, and encouraged by the increasing strength and tone of public sentiment, has more than once uttered the demand for a system purer, larger and loftier than those which have hitherto trained the public mind, and fashioned the character. That demand at first was feeble, scarcely articulate; for those who uttered it were themselves under the dominion of prejudices which time and unquestioned authority had rendered venerable. Genius and self culture and deep philosophic insight into the principles and workings of the human mind, long ago, created in a few the conviction that all was not right. But the powerful spell of the old *regime*, woven in the hours and the haunts of their own pupilage, still hung over their minds, and though they spoke sincerely, it was but according to the strength that was in them. Yet the voice, though feeble, did not pass away into silence. It had its mission and its object, which it was destined to accomplish. "Fit audience, though few," was created for it. Among these few it found a response.

The conviction of the necessity of a radical improvement was slow in extending itself. Depending as it did in a great degree upon the result of a more practical inquiry into man's mental structure, and the introduction of a purer system of moral philosophy, it was long ere it acquired sufficient strength and object to call forth the requisite talent and learning in proposing and advocating a better state of things. Such, however, is now becoming the general and settled conviction; and perhaps, it may not be venturing too much to say, that as improvement is proposed, the public mind is ready to examine its claims to respect. At any rate, it is prepared to compare principles with results; and the results of the old systems, with the rapidly developing excellencies and beautiful workings of those that have taken their place. We all know that in some countries of Europe the noblest and most promising fruits—promising as indicative of a rich harvest in the future—have already been realized from the labors of a few devoted men in the education of the people. To the Common School system, also, abroad and at home, stronger impulse and higher purpose have been given; and our higher departments of education are beginning to be animated by a vigorous and laudable spirit of improvement.

The grand error seems hitherto to have lain on the side of partial development. The harmony of man's nature has been neglected. The mind has been contemplated apart from the physical and moral structure. For the sake of obtaining a luxuriant growth of intellect, the body has been suffered to fall into disease, conscience dethroned from her empire, and the affections left to wander, for want of the true, after false and unworthy objects. "It is *our business*," says one of the Jesuit doctors, "to educate the conscience and the will, in connection with the intellectual powers." We, who glory in a purer theology and a more untrammelled philosophy, may learn wisdom from the remark. Is it not too lamentably true, that our systems of education have hitherto had chief, if not exclusive regard to the *culture of the intellect?* The moral nature has been left to take its course, and to shape itself according to the impulse that was in it, or according to the undirected and objectless influence that surrounded it. Of this I hardly need adduce examples or illustrations. For it has been justly asked, "Who ever thought of inquiring into the capabilities of a schoolmaster as a moral trainer of youth?" Who ever questioned him beyond his mastery of the accidence, his power of conveying the requisite instruction in Latin and Greek, his acquaintance with the sciences? While attention has been laudably devoted to developing, expanding and storing the mind with knowledge, no systematic culture has been bestowed on the conscience and the moral feelings: nay, scarcely an antidote provided against the impure but fascinating influence of classical literature. How generally has the birch-rod been the index of moral discipline! Happy the youth who could find the requisite culture at home, in the instruction and example of a Christian father, or in the teachings, the example and prayers of a Christian mother. For such culture his tutor did not hold himself responsible.

HUMILITY A MINISTERIAL QUALIFICATION. *An Address to the Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, delivered at their last Annual Commencement.* By the RT. REV. L. S. IVES, D. D., Bishop of the Diocese of North Carolina. New York: Swords, Stanford & Co.

The spirit of the best days of the Church breathes from these pages. When such are the instructions delivered to our candidates for orders, on the threshold of the ministry, we may well be hopeful in regard to the piety and devotion of the Church. The address contains a beautiful delineation of that vital qualification for the ministry of the Gospel, CHRISTIAN HUMILITY. The nature and necessity of this grace are most ably and earnestly enforced, on the ground that it constitutes the main spring, under God, of all ministerial success, as it is the main element of all spiritual life in the Church.

THE ROMANISTS AND THE COMMON SCHOOL FUND.

Most of our readers are probably aware of the recent decided movements of the Romanists of this city in regard to the "common school fund." The "Address to the Public" prepared by a committee appointed by the general meeting held in St. James' Church on the 10th inst., explicitly claims a part of this fund, to be exclusively appropriated to the support of their own schools; the amount of appropriation being regulated by numbers, without reference to contributions.

The "Address" is, to say the least, very carefully and artfully constructed, and is calculated to elicit discussion in regard to the ultimate tendency of the system adopted in the public schools of this city, of which it more especially complains. The possible evils of this system are, of course, most elaborately overrated. While no one can deny that the present system is liable to the most dangerous perversions, if the trustees of our public schools are careless or wilfully indifferent in regard to the religious character of the teachers employed, yet we may hope that the religious principle of the community will always be strong enough to operate as a check upon these tendencies.

The "Address" assumes as a fundamental position, that neutrality of influence on the subject of religion cannot be secured by the present system of public school instruction. It argues that a new sectarianism, antagonist to all *Christian* sects, has been generated in the public schools of New York, and that the advantages which are denied to, what it terms, Christian sectarianism of every kind, are necessarily transferred to infidel sectarianism.

The special grievances under which the Romanists conceive themselves to labor in this matter, are then enumerated in detail, with a plentiful intermixture of that peculiar kind of argument which assumes partial views of justice as admitted general principles, and confidently advances from a convenient *petitio principii*, to the legitimate inferences which flow from it.

Whatever may be thought of the justice of the claim thus put forward, or of the principles on which it is advocated, the movement at least is a significant one, and may possibly serve as an index of the position and attitude which the Romanist body is preparing to assume. Vitally necessary as is the cautious and thorough system of education, secular and religious, which they desire, to the very existence of Romanism, there is not so much to surprise us in the *nature* of their claim, as in the *boldness* with which it is advanced at this time.

HYMNUS MATUTINUS.—The "Catholic Register" is indignant at the insertion of this hymn in our columns a few weeks since, without due credit to the Breviary. It was transcribed by a correspondent, who we presume would have affixed a proper designation of its source, if he had supposed any of our readers ignorant of it. The accomplished divine to whom we owe this *friendly* remembrancer of our correspondent's remissness, will please accept our apology. If he denies us the privilege of admiring the few gems of pure devotional poetry which the Breviary has retained amidst its heaps of idolatrous rubbish—we can only say, that we hope he will profit the more by their exclusive use.

THE SUNDAY PRESS.

We notice with grief and surprise the increasing profanation of the Lord's day by means of the Sunday papers. Time was, when the proposition to establish one Sunday paper in this city called forth the honest and indignant remonstrance of the community. The press, in general, with a few exceptions among its lowest retainers, was decided in the expression of its disapprobation. Time was, when it was thought disgraceful to patronise a journal, whose professed object was to minister to dissipation and frivolity on the Lord's day. Why, then, are the ears of Christian men shocked with expressions, commendatory of these bold violations of the Holy Day, issuing from the editorial chairs of some of our most respectable daily and weekly journals? And how has it come to pass that the moral sense of the community has been changed on this subject? We know not to what extent this "evil thing" is openly encouraged or passively submitted to by those who are called by the Christian name—but we do not hesitate to say, that it is the duty of every Christian, nay, of every good citizen, openly and manfully to protest against it.

ISAIAH'S PROSPECT OF THE CHURCH: *the Sermon at the Consecration of the* RT. REV. E. C. GADSDEN, D. D., *Bishop of the Diocese of South Carolina, in Trinity Church, Boston, on the first Sunday after Trinity*, 1840, *by the* RT. REV. G. W. DOANE, D. D., *Bishop of the Diocese of New Jersey.* Printed by request.

We shall take the liberty of transferring the whole of this eloquent discourse to our columns. It depicts in language the most glowing and beautiful, the *designed catholicity* of the Christian Church, *the qualifications expected in its members*, and their *privilege and reward.* Though strongly tempted, we will not anticipate by extracts, the pleasure which we promise to our readers from a perusal of the entire sermon.

WASHINGTON COLLEGE.—The Commencement of this institution took place on Thursday, 6th instant. A correspondent writes that the exercises were attended by a crowded and highly respectable auditory, and that the performances were highly creditable to the young gentlemen graduated, and to the institution.

The degree of *Bachelor of Arts* was conferred on *fourteen* young gentlemen, most of whom, we understand, are destined for the ministry. The degree of Master of Arts, honorary, and in course, was conferred on several gentlemen, most of whom are clergymen. The honorary degree of Doctor of Divinity was conferred on the Rev. Stephen Elliott, jun., Professor of the Evidences of Christianity and Sacred Literature in the South Carolina College, Columbia, and Bishop elect of the Diocese of Georgia; on the Rev. Christian Hanckell, Rector of St. Paul's Church, Radcliffeborough, Charleston, in the Diocese of South Carolina; and on the Rev. George McElhinny, Rector of St. Ann's Church, Annapolis, in the Diocese of Maryland.

Letters have been received from the Rev. Dr. Bayard, at Paris, under date of June 13. He was preparing to leave that city for Constantinople, *via* Marseilles.

TO CORRESPONDENTS.

"O. P. B.," "Obscurus," and "M," are received. The first of these shall appear in our next.

GENERAL THEOLOGICAL SEMINARY.

We have received the report of the proceedings of the Board of Trustees of this institution at their stated annual meeting in June. We shall embrace the earliest opportunity of laying it before our readers.

Keble's Christian Year.—In a late English Magazine there is an advertisement, from which it appears that the Christian Year, of which Lea & Blanchard have lately issued the *second* American edition, has reached the *twentieth* edition in 8vo, the *twentieth* in 18mo, and the *nineteenth* in 32mo.

Lucien Bonaparte.—Amidst the enthusiasm attending the contemplated removal of the ashes of Napoleon from his "island sepulchre" to Paris, his brother Lucien has quietly breathed his last, leaving behind him a far nobler and more blessed memorial than the triumphs of Lodi and Austerlitz. "Lucien Bonaparte," says his physician, Berard, "died as he had lived, a Christian, sustained in the midst of the most grievous pains by the 'faith which looks through death.'"

CHURCH OF ENGLAND.

We learn from the Banner of the Cross, that the bill introduced by the Archbishop of Canterbury into the House of Lords, removing the disabilities which have hitherto prevented our clergy from preaching in England, has become a law.

MASSACHUSETTS CONVENTION.

This Convention was held in Grace Church, Boston, on Wednesday, June 17. The statistics, as contained in the abstract of the parochial reports, are—378 baptized, of which 99 adults; 3016 communicants; 276 confirmed; 3507 catechumens in the Sunday schools.

THE CHURCH IN NEW-HAMPSHIRE.

The Journal of the Convention of the Church in this state presents many encouraging facts. The summary of the parochial reports gives a total of 394 communicants, 91 baptisms, (10 adult,) 66 confirmed, 290 catechumens and 33 catechists in the parochial Sunday schools. Resolutions were passed to authorize the lease of the Church lands in the counties of Grafton and Coos, on behalf of the Convention. St. Thomas' Church, Dover, was received into union with the Convention.

CLERICAL CHANGE.

The Rev. Willard Presbury, having removed to Springfield, Ohio, requests that all his communications may be addressed to him at that place.

Kenyon College.—The Commencement of the Theological Seminary and Kenyon College took place at Rosse Chapel, Gambier, Ohio, on Wednesday, the 5th inst.

The degree of *Bachelor of Arts* was conferred upon T. Stanley Matthews, Charles R. Rhodes, William Speer, A. Banning Norton, John C. Zachos, Mandeville Thum, A. Baldwin Norton, Richard S. Killin, and Edward W. Syle, of the Senior Class of College; and the degree of *Bachelor of Divinity*, on Rev. S. G. Gassaway, Rev. D. W. Tolford, John Henshaw, and James Jay Okill, of the Senior Class of the Theological Seminary.

The degree of *Master of Arts*, in course, was conferred on Rev. John Ufford, Rev. S. G. Gassaway, Rev. John Wilson, John Henshaw, Horace Smith, Thomas Sparrow, and William H. Kinkle, alumni of Kenyon College; and Rev. Gregory Thurston Bedell and D. Hillhouse Buel, alumni of Bristol College.

The honorary degree of Master of Arts was conferred upon Robert P. Smith, Professor of Mathematics and Natural Philosophy in Kenyon College, and Caleb G. Forshey, Natchez, Miss.

The honorary Degree of Doctor of Divinity was conferred upon the Rev. James May, late Rector of St. Paul's Church, Philadelphia, and the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

At a meeting of the Board of Managers of the New York Bible and Common Prayer Book Society, held at the Sunday school room of St. John's Chapel, August 11, 1840, the following preamble and resolutions were unanimously adopted:

Whereas this Board has received information, that by the will of the late Jacob Shatzel, of this city, the sum of two thousand dollars was bequeathed to the Auxiliary New York Bible and Common Prayer Book Society, to be paid after the decease of his widow; anxious that the pious intentions of her husband should be fully carried out, and fearing that impediments might hereafter be thrown in the way of the payment of the legacy, in consequence of the above mentioned society having been merged in the New York Bible and Common Prayer Book Society, has generously offered to make an immediate donation of an equivalent sum to this society on certain conditions.

Therefore, resolved, That this Board will accept the donation, and does hereby bind itself to full compliance with these conditions, viz., that the said sum of two thousand dollars shall constitute a permanent fund of the Society, to be denominated "*The Shatzel Fund*," the income arising from it alone to be employed in the purchase of Bibles and books of Common Prayer for gratuitous distribution, one half of said income being yearly appropriated to the purchase of large Bibles and Prayer Books of the octavo size, as donations for aged persons; and further, that upon these books so to be distributed, there shall always be stamped in legible characters, the following inscription: "A donation from the Shatzel Fund."

Resolved, That the Board entertains a grateful remembrance of the pious liberality of the late Jacob Shatzel, and renders devout thanks to that Holy Spirit by which he was prompted to so munificent an act.

Resolved, That a copy of these resolutions, duly attested, be sent to Mrs. Shatzel, and at the same time, that the thanks of the Board be presented to her for her disinterested liberality in carrying into effect her late husband's pious intentions.

Floyd Smith, Presiding Vice President.
John Alstyne, Secretary, pro. tem.

At a special meeting of the Board of Managers of the New York Bible and Common Prayer Book Society, held at the Sunday school room of St. John's Chapel, Tuesday, August 18, 1840, the Rev. Benjamin I. Haight, Vice President, in the Chair, the following resolution was unanimously adopted:

"Resolved, *That the Treasurer of this Society having received to its use the sum of two thousand dollars* as a donation from the widow of the late Jacob Shatzel, in anticipation of a legacy to that amount bequeathed to the Auxiliary New York Bible and Common Prayer Book Society, by the will of the said Jacob Shatzel, the Board do accept and receive the same in full satisfaction of all claims for the said legacy, and hereby authorize and direct that a release in the name of this society, and signed by its presiding officer and Secretary in behalf of this Board, be sent to the executors of the said will, thereby releasing, in consideration of said donation, all claims and demands at law or in equity, by reason or means of the said legacy."

Attest, John Alstyne, Secretary, pro. tem.

N. Y. BIBLE AND COMMON PRAYER-BOOK SOCIETY.

Agent's Report for June and July.

Gratuitous distribution—64 Bibles, 87 Testaments, 537 Prayer Books.

Sales to auxiliaries—34 Bibles, 12 Testaments, 415 Prayer Books.

Making a total of 1149 volumes in the 2 months.

PROTESTANT EPISCOPAL TRACT SOCIETY.

Agent's Report for June and July.

Gratuitous distribution—153,020 pages. Sales—206,686 pages. Total in the two months, 359,706 pages.

From the Gospel Messenger.

GENEVA COLLEGE COMMENCEMENT.

The Annual Commencement of Geneva College was held on the 5th of August. On our 15th visit at Geneva, on this anniversary, it being the 15th return of it, we can say that there never has been witnessed so much of lively interest, gratification and encouragement in the affairs of the College as on this occasion. A more numerous and respectable assemblage, we are confident, never before met to witness the exercises of this important and growing institution.

On Tuesday evening an address was delivered by the Rev. C. S. Henry, D. D., of New York, before the College Societies, and a poem by A. B. Street, Esq. The day was fine, and the productions of the graduating class, consisting of six members, were highly creditable to themselves and the College. We append below the names of the several individuals on whom the honors of the College were conferred. It was peculiarly gratifying to witness the interest taken in the institution by the Clergy of the Diocese. There were present on the occasion among the Episcopal Clergy—Bishops B. T. Onderdonk and DeLancey, Drs. Hale, Rudd, Henry, Sherwood, and the Rev. Messrs. E. Wheeler, Gallagher, J. A. Clark, Lockwood, R. Smith, Van Zandt, Prevost, Windsor, Millett, Appleton, Swart, Metcalf, Bostwick, Croswell, Baldwin, Irving, Embury, Ackly, Bolles, Spaulding, Gillespie.

In the afternoon there was an address before the Alumni by Professor Barker, of Lima. Of this, and the address of Dr. Henry—both of which we were unable to hear—we have heard a very general and strong commendation.

Large companies of individuals from the neighboring villages, and many from a considerable distance, attended on this auspicious day, and from the numerous expressions of approbation we have heard, it would appear that this large concourse of people retired not only gratified, but convinced that the present ample and thorough system of instruction, faithfully carried out by the able Faculty of the College, will, under the favor of Providence, ensure a vigorous and healthy growth of the institution, and the advancement of sound education. We are happy to learn that the prospect of opening the new session with a large accession to the college is flattering.

The recent valuable additions to the force of the Medical Faculty in the persons of Professors Hadley, Hamilton and Delamater, from the Fairfield School, greatly strengthen the already well established claims of that department upon the public patronage.

The following is the list of the degrees conferred:

A. B. Walter Ayrault, Francis Beveridge, Augustus Brown Cotes, George Raphael Cumings, Mason Gallagher, Benjamin William Whicher.

A M. Charles Folger, Horace Brooks, William Hopkins, Walter T. Taylor, William H. Hughes, Rev. James A. Bolles, Rev. George B. Eastman, Rev. Stephen C. Millet.

M. D. Horace Clark.

M. D. (honorary.) David Rogers, John B. Elwood, Warren Patchin, Ezekiel B. Pulling.

D. D. Rev. Edward Andrews, Rev. Leonard E. Lathrop, Rev. Reuben Sherwood.

L. L. D. Charles Davies.

Episcopal Acts.—On Saturday, the 1st instant, Bishop Brownell consecrated St. Peter's Church, Cheshire. The Church stands near the site of the old one, is built of brick, in the gothic style. In noticing the consecration the Chronicle of the Church adds—"On the north side and in conspicuous view is seen the monument which has recently been erected to the memory of the late Dr. Bronson, by the affectionate liberality of his pupils and friends. The expense of this monument, including the neat iron railing with which it is surrounded, was upwards of $200, and it is but just to state that one half of this sum was contributed by Messrs. Geo. B. and Horatio N. Slater of Rhode Island, gentlemen who seem to bear in grateful remembrance the worth and piety of their early preceptor."—*Ib.*

Organization.—A new congregation was organized at Waterville, Oneida county, on the 10th inst. Mr. T. Babcock and Dr. S. D. Cleveland were chosen wardens. The Rev. F. C. Brown is at present the officiating clergyman there and at Hamilton, Madison county. The prospects at Waterville are represented as encouraging, and we wish them good luck in the name of the Lord.—*Ib.*

Canonical Changes.—The Rev. Wm. Croswell, having presented letters of dismission from the Eastern Diocese, and the Rev. Isaac Swart, the Rev. Henry Lockwood, and the Rev. F. C. Brown, deacon, having presented letters from the Diocese of Kew-York, and been received into this Diocese, have changed their canonical residence to the diocese of Western New-York.—*Ib.*

Change.—The Rev. P. L. Whipple has resigned the Rectorship of Trinity Church, Lansingburgh, and accepted a call to that of St. Thomas' Church, Bath, Steuben County.—*Ib.*

The Rev. Amos D. McCoy, who has been employed as the assistant to the Rector of the Church of the Epiphany, Philadelphia, has accepted an invitation to become the minister of a new Church forming in Lowell, Mass. The services of this congregation will be held for the present in a hall prepared for the purpose. We understand this new organization has been effected by the efforts of the Rev. Mr. Edson, Rector of St. Ann's, Lowell, from whose Church it is a part; and it is an evidence at once of his past great success, and of his disinterestedness of feeling.

From the Spirit of Missions for July, 1840.

EXTRACTS FROM THE FIFTH ANNUAL REPORT OF THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS.

[*Continued.*]

Kentucky.—Two missionaries resigned; one transferred to another State, and one from another State to this.

The reports of the Rev. Mr. Paine, at Princeton, have given the Committee much satisfaction, as showing that his labors at that place have been attended with the evident blessing of God. A parish has been organized. Many of the most influential people have conformed to the Church, and a decidedly serious impression seems to have been made by the Spirit of God upon the community. Five of the students of the college have been baptized; and several of them under an anxious desire to preach the Gospel of Christ, are looking forward to the Sacred Ministry. Mr. Paine's services have been continued, as occasion permitted, at Eddyville, Cadiz, and other places.

The Rev. Mr. Nash at Paris, reports an increasing congregation and Sunday school. This station has always been a feeble one; but it is now thought that, with another year's aid, it will be able to sustain its pastor.

The Rev. Mr. Maury has devoted his time to Danville, where a church is erected. He reports a flourishing Sunday school.

The Rev. Mr. Ash, last year a missionary in Indiana, having been transferred to Kentucky, has become the missionary at Smithland. Mr. Ash has found this to be a place peculiarly needing the ministrations of the Gospel, and one in which a congregation of Christian people will only be gathered through much prayer and faithful effort.

Tennessee.—Three missionaries appointed; one resigned.

The Rev. Mr. Alston has continued his services at Memphis, with many evidences of the Divine blessing. The station is at one of the most important points in Tennessee, and the Committee look forward with confidence to the period when a large and flourishing parish will be there gathered. Covington and Big Creek are included within the sphere of Mr. Alston's labors.

The Rev. Mr. Reed resigned his station in East Tennessee, in the early part of the year, and was several months absent from the State. He has, since his return, become the missionary at Randolph, where he has much to encourage him. His services are in part given to the building up of the Church in the vicinity.

The Rev. Dr. Stephens, residing at Bolivar, has again become a missionary of the Committee. The prospect of establishing the Church at that place, is more encouraging than at any former period. Efforts are now making for the erection of a house of worship. While the hand of the Lord has been heavy upon this aged servant, in the afflictions which He has brought upon him and his household, a spiritual blessing has evidently been poured out upon the people of his charge.

Clarksville, where a church has been erected under the charge of the Rev. Dr. Muller, ceases to be a station on the first of July. The parish which has been gathered at that place, is supposed to be able hereafter to support its pastor.

Georgia.—The Rev. Mr. Kellogg, though laboring under some discouragement, has, by the Divine goodness, been permitted to see the erection of a church at his station, and a gradual increase of his congregation. He has a part of the year also officiated at Gainesville.

Florida.—Two missionaries resigned; one appointed.

The Rev. David Brown has been recently appointed missionary at Jacksonville; and the time for his first report has not yet arrived.

The Rev. Robert Dyce has been compelled, by the state of his health, to relinquish the charge of the station at Key West. Another gentleman has been called by the parish to the rectorship, and the place is not at present receiving aid from the missionary funds. The church, for the erection of which funds were provided by the Rev. Mr. Dyce, is in progress.

The people of Quincy, as stated in the last Report, have voluntarily assumed the support of the Rev. Mr. Jones, their missionary, after the first year of his residence among them. The Rev. Mr. Jones has thus ceased to be connected with the Committee.

Alabama.—Three missionaries resigned; two appointed.

The Rev. Mr. Wright has been occupied during the year, in endeavoring to place the parishes at Selma and Cahawba on a permanent fondation. At the former place, the church is not quite finished, having been retarded by the state of the times. At the latter, a parish was organized in the early part of the year.

The Rev. Mr. Cook has persevered under many disadvantages in his work at Lafayette; and recently his heart has been cheered by tokens of the Divine blessing. A comfortable temporary place of worship has been secured to the parish; and, in the solemnity and interest which are manifest among those to whom he ministers, he sees that the gracious Spirit of God accompanies the means used.

Only one communication has been received from the Rev. Mr. Lee, at Carlowville, during the year. From this the Committee learn that a parish has been organized, service having been conducted for a time in a log house; that a church has been erected, and that the congregation is fast increasing, and hopes, after another year, to assume the entire support of the pastor.

The Rev. Mr. Harris has continued his labors at Tuscumbia and Florence; and the number of baptisms, confirmations, and additions to the communion, with other circumstances, have greatly encouraged him amidst the trials which have attended his work. He has several times officiated at Russelville, where his services have been very gratefully received.

It has been found necessary to continue aid to the station at Greensboro'. The church, for the erection of which efforts have been making for the last two years, has not been built, though the means for that object are supposed to be now secured. The Rev. Mr. Sawyer was appointed the missionary of this station last autumn, and under his labors its condition is prosperous.

The Rev. Mr. Scott, appointed a missionary last autumn, has recently become connected with the station at Livingston and the Fork, where a field of great usefulness is open before him.

The Rev. Mr. Hays, who had been several years at Wetumpka, where he had gathered a good congregation and erected a substantial church, has felt himself obliged to remove from the South, at least for a time, for the benefit of his health. Recent information from that place apprizes the Committee of the great danger of the people falling away while the station remains vacant, and of the church itself being diverted from its original purpose.

Mississippi.—Two missionaries resigned; one appointed.

The Rev. Mr. Forbes has now continued his labors at Columbus for more than three years. Peculiar circumstances have affected the prosperity of the parish, which, in connection with the embarrassments arising from the erection of the church, have pressed with great force upon Mr. Forbes. A missionary who under such a state of things maintains his ground, relying upon the faithful promise of his Divine Master, and seeking only the advancement of his glory amidst the fiery trials which assault him, is deserving, nay, may claim the lively sympathy of the members of the Church.

The Rev. Mr. Pinching, at Preston and its vicinity, has had, perhaps, not less to try his faith and patience than the brother just named. Mr. Pinching entered upon his duties a year ago last March, and has officiated at Preston, Tuscahoma, and Charlestown. These places are in a part of the State almost entirely new; and the condition of the people is very unsettled.

The Rev. Mr. Foster has found his efforts in the missionary work attended by the blessing of God. Parishes have been formed by him at Holy Springs and Salem; good congregations are gathered, and churches are erecting at both places.

MARRIED,

On Thursday, August 13, at Saratoga Springs, by the Rev. Samuel M. Haskins, the Rev. Caleb Clapp, of Astoria, Long Island, to Miss Sophronia H. Woodworth, of Saratoga Springs.

In Trinity Church, Geneva, on the 11th inst., by the Rt. Rev. William H. Delancey, the Rev. Henry Lockwood, of Rochester, to Cathalena Lansing, daughter of the late Jacob Dox, Esq., of Geneva.

In St. Albans, Vermont, on the evening of the 9th inst., by the Rev. William Henry Hoit, Rev. Alfred Stubbs, Rector of Christ Church, New Brunswick, N. J., to Miss Emilia S. Houghton, daughter of A. Houghton, Esq.

CALENDAR.

AUGUST.

23. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, August 23, St. Paul's Church, Syracuse; ordination A. M., confirmation P. M.

Monday, 24, Grace Church, Baldwinsville, 11 A. M.; Nuthill, 4 P. M.

Tuesday, 25, West Granby, 10 A. M.; Zion Church, Fulton, 3 P. M.

Wednesday, 26, Christ Church, Oswego, 11 A. M.

Friday, 28, Christ Church, Sacket's Harbor, 10 A. M.

Saturday, 29, Zion Church, Pierrepoint Manor, 10 A. M.

Sunday, August 30, Trinity Church, Watertown, A. M.; St. Paul's, Brownville, 3 P. M.

Monday, 31, All Saints' Church, Dexter, consecration 11 A. M.

Wednesday, September 2, Cape Vincent, 10 A. M.

Thursday, 3, Trinity Church, Lowville, 4 P. M.

Friday, 4, St. Paul's Church, Turin, 11 A. M; St. Paul's Church, Constableville, 3 P. M.

Sunday, Sept. 6, Zion Church, Rome, A. M. and P. M.

Monday, 7, Trinity Church, Constantia, Oswego county, 4 o'clock, P. M.

Sunday, Sept. 27, Trinity Church, Centrefield, ordination A. M.; East Bloomfield, confirmation P. M.

NOTICES.

☞ ST. LUKE'S CHURCH will be re-opened for Divine Service on Sunday, 23d inst.
August 21, 1840.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

August 14, from four ladies, $9 25. 18th, from St. Mark's church, Hoosick Falls, Rev D I Burger, $7. Rev. J K Fowler, Monticello, (is authorized to draw for 25 Prayer Books,) $3. Total, $19 25.

Upwards of $800 a e needed to meet the engagements of the Society due in the months of August and September.

Donations and Subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 23 Ann-street, by
August 21. Thomas C. Butler, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

August 14th, from four ladies, $7 75. 18th, from St Philip's Church, Putnam county, Rev Ebenezer Williams, $6 06. Total, $13 81.

*** The officers are now in *cash advances due them* 500 *dollars. Unless the liberality of Episcopalians is speedily brought to its aid, the Board of Trustees must suspend their operations.*

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 12th inst., has received the following contributions, viz.

From a member of St Philip's ch, Charleston, S C, $350, equally divided between the two committees, $175. By the hands of Daniel Ravenal, esq, receiving agent in Charleston, S C, received from the Rev Mr Trapier, collection at Charleston monthly missionary lecture, $31. By the same hands, received from the Rev C E Leverett, rector of the Episcopal ch of Edisto Island, through the Rev Mr Barnwell, being contributions of different individuals, for the year ending June, 1840, $150. By the same, received from Rev A Glennie, through W Mazyck & Son, being ch offerings of All Saints, Waccamaw, $100. By the same, received from Rev P J Shand, offerings of Trinity ch, Columbus, to 1 July, 1840, $97 75. By the same, from Bishop Gadsden, offerings of St Philip's, Charleston, for last three months, viz, for Indian missions, $2; and for domestic missions gene ally, $131—$133. By the same, from the Rev. Mr. Trapier, being a contribution from the Sunday school pupils of St Stephen's chapel, Charleston, $16. By the hands of the Rev N E Cornwall, rector, received from Trinity parish, Fairfield, Con, $26—to be equally divided between the two committees, $13. Total, $715 75.

August 19, 1840. James Swords, Treasurer.

FOREIGN MISSIONS.

The treasurer has further to acknowledge from the 1st to the 18th inst.

A Churchman, Columbia co, for Christ ch, Matagorda, $10. A friend to the missionary society, $4. By the hands of Henry Trescot, Charleston, from Trinity ch, Columbia, $77 25. St Phillip's ch, Charleston, for Africa $20, Texas $50, China $4, Constantinople $1—making $149 26, after deducting $2 99 for exchange. By the hands of Rev. J T Johnston, rector St Paul's ch, Alexandria, D C, from Miss Winter, for Greece, $10. Ladies of St Paul's ch, Boston, being balance of a pledge for $100, for beneficiaries at Athens, $50. One half received from Trinity parish, Fairfield, Con, by the hands of Rev N S Cornwall, $13. One half from a member of St Phillip's ch, Charleston, S C, $175. From St Stephen's ch, Harrisburg, Va, by the hands of the Rev C V Kelly, $12 52. From St. Paul's ch, Pawtucket, R I, $21. From the missionary association of the General Episcopal Theological Seminary, N Y, $25. From Christ ch, Hartford, Con, by the hands of I M Goodwin, $77 75. From four ladies, for the ch at Matagorda, Texas, $17 50. Total $565 06

G. T. Fox, Jr., Acting Treasurer.
August 22, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums since 5th inst, viz.

For the missionary fund, from a lady, by the hands of Thomas Swords, esq, $1. From Zion ch, N Y, Rev Wm Richmond, rector, to be added to collection made in that ch, $2 25. From Trinity ch, Fishkill, Rev Hobart Shaw, collection, $10. From St John's ch, Kingston, Ulster co, Rev H M Davis, collection, $6. And from the "ladies' sewing society," of same ch, by the hands of the Rev H M Davis, donation, $10. Total, $29 25.

C. N. S. Rowland, Treas.,
August 19, 1840. 55 Water st.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Aug. 19, from the following individuals, viz.

From E A Miller, Charleston, S C, with remit; R S H George, Phila; Thomas Latimer, Phila; D Brunner, Baltimore, Md.

Packages have been forwarded from the Depository during the week ending August 19, as follows:

To C Guion, Kinderhook, per towboat Berkshire; R S H George, Phila, sent to C Henry; Rev M P Parks, care of Wm Rowland, Norfolk, per schr Empire; Rev S Davis, P M, Duck Creek, Wisconsin, per mail; Rev J A Williams, Orange, N J, sent to stage office, 73 Courtlandt st; Rev C S Ives, Ma agorda, sent to W R Wadsworth; D Brunner, Baltimore, per schr Washington; 1 package Rev Thos R Lambert, Chaplain U S Navy, U S Hotel, Boston, by Harnden's line.

THE REV. H. ADAMS having procured an Assistant, a Graduate from Trinity College, Cambridge University, England, who in addition to his varied qualifications teaches French, &c. &c.—two or three additional pupils would be received at the opening of the Fall Session, commencing the first Monday in September next.
Saugerties, August 17, 1840. Aug. 22—3t

THE ladies connected with the "Trinity Parish Sewing Society," will resume their duties on the first Thursday in September, in their room in St. Paul's Chapel. H. L. Battin, Secretary.
August 18, 1840—2t$

GOVERNESSES.

TWO situations in a prominent Church institution, for the Christian education of young ladies, are about to become vacant. The one embraces the higher English branches; the other, French, Drawing, and Music. None but ladies well qualified, and who can furnish satisfactory re erences, need apply. Address B., box 726, upper post office. August 22—tf

MISS SAGAR & MISS BALLOW'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 Henry Street.
REV. BENJAMIN I. HAIGHT, VISITER.

THE course of study embraces all the branches of a thorough and polished education; and the utmost attention is paid to the mental, physical, and moral culture of the pupils; all instruction being based upon Christian principles.
The School will be re-opened on Monday, Se tember 7. Aug. 22—6t

ST. ANN'S HALL, FLUSHING, L. I.
REV. J. F. SCHROEDER, D. D., RECTOR.

THE Winter Term will commence on the first Monday in October next. Applications for admission are to be addressed to the Rector or the Secretary. Circulars may be had at the city office of the Hall, No. 28 Ann street, where, at least one day in every week, personal interviews may be had with the Rector.
August 22—6t

ORPHAN ASYLUM, OR OTHER SIMILAR INSTITUTION.

A MARRIED GENTLEMAN, who is considerde well qualified for the office of Superintendent, is desirous of obtaining such a situation in an established institution of the above description.
Answers, containing full description of the duties to be performed, location, and salary, addressed, post paid, to W. Chambers, Detroit, Michigan, will be duly attended to. August 22—3w$

EDUCATION.

A MARRIED GENTLEMAN, who has been engaged for the last fifteen years as Principal of a Boarding School in the vicinity of New York, and consequently of much experience in the education of youth, having concluded to discontinue the boarding of pupils, and to confine himself exclusively to the business of instruction, is desirous of associating himself with some literary institution in the city, or its environs, as professor of languages, and of those branches which constitute a liberal English education.
He would devote a few hours a day to a department in a Young Ladies' Boarding School, or to tuition in a private family. References as to character and qualifications, numerous, and of the first respectability in the city, can be given. A line addressed to J. R., 257 Broadway, or left at the office of this paper, will receive immediate attention. Aug. 22—2t$

DOCTOR BARRY AND MR. NELSON'S
COLLEGIATE AND MERCANTILE ACADEMY,
No. 45 Murray Street,

WILL re-open, after the August vacation, on Tuesday, the 1st of September next. A strict attendance on the part of the students of the institution will be expected on that day.
In this Academy are taught the Greek and Latin languages, and Mathematics, preparatory to an entrance into any class in any college, at home or abroad, as may be required; together with the several branches of a thorough English and mercantile education.
The French, Spanish, and German languages will be taught by masters of the first eminence in the city.
One or both of the Principals will be in attendance at the Academy, on Monday, the 31st of Aug., from 9 A. M., to 3 P. M., to receive applications for entrance.
N. B. The religious education of the pupils of the above Seminary, will be attended to in accordance with the principles and formularies of the Protestant Episcopal Church. Aug. 22—3t

ASTORIA FEMALE INSTITUTE.
REV. J. W. BROWN, A. M., RECTOR.

THIS Institution will open on Monday, 14th September. A punctual attendance on the first day of the term is requested.
Application for admissions to be addressed to the Rector, at the Institute, Astoria, Queen's co., L. I.
Aug. 15—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 Duane Street, opposite Duane Park,
REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

THE Collegiate School, 115 Franklin street, will be re-opened after the summer vacation, on Monday, the 31st of August.
Circulars containing terms, &c., can be obtained at Mr. Robert Carter's bookstore, corner of Canal and Mercer streets. Forrest & Mulligan,
Aug. 15—4t$ Principals.

PERCEVAL ON APOSTOLICAL SUCCESSION,

FOR SALE at the Protestant Episcopal Tract Depository, 28 Ann street, in paper covers, at fifteen cents; bound in muslin, thirty cents; in roan, 37 1-2 cents; may be had in any other variety of binding.
Aug. 15—tf

SELECT SCHOOL FOR YOUNG LADIES,

THE Misses Phillips will re-open their School for Young Ladies, at their residence, 53 Pierrepont street, Brooklyn, on Tuesday, the 1st of September. A few young ladies can be received as boarders. Terms, per quarter, including stationery and fuel:

For tuition in the Higher English studies,		$16
" " "	Elementary do with History,	12
" " "	Introductory Department,	6 and 8
" " "	French Language,	8

References—Rev. I. S. Spencer, Rev. S. H. Cox, D D., Rev. B. C. Cutler, D. D., Rev. Kingston Goddard, Brooklyn; Hon. T. Frelinghuysen, New York; A. Van Sinderen, Esq., J. A. Perry, Esq, Brooklyn; A. Crittenton, A. M., Principal of the Albany Female Academy. Aug. 15—6t$

ST. MATTHEW'S HALL,
PORT COLDEN, NEW JERSEY.

IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.
For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.
The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or
Wm. C. Dusenbery, Actuary.
*** The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon. June 27—tf

ST. BARTHOLOMEW'S CHURCH.

AS the enlargement and improvement of this Church cannot be completed before the first week of September, the Church, therefore, will not be open for divine service until the first Sunday of September. The Vestry also give notice, that on Monday, September 7th, a committee will be in attendance at the Church from 5 to 9 o'clock, P. M., for the purpose of selling and renting the Pews recently constructed, as well as several very desirable Pews in the Gallery.
Aug. 15—4t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

THIS Institution is located between Union and Gramercy Parks, on 19th street, third door west of the 3d Avenue. The building is a new three story brick house, with a yard above the ordinary size. The situation is healthy on account of its being removed from the more thickly populated part of the city. Every attention will be paid to the scholars in securing their health, in cultivating their manners and morals, and in advancing them in the acquisition of literary knowledge.
The studies taught in this institution, are all the branches usually comprised in an English Education, together with the Latin, Greek, and French languages, including Music and Drawing. The scholastic year is divided into two sessions of five months each; and each session is divided into two quarters, and each quarter includes eleven weeks. The vacations are the month of August, and Christmas and Passion weeks. No scholar will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness.
The terms of tuition for eleven weeks, payable quarterly in advance, are five dollars for spelling, reading, writing, and English Grammar, including pens, ink, and paper; ten dollars for Definitions, Arithmetic, Geography, Astronomy, and Philosophy; fifteen dollars for all the higher branches of a finished English education; and twenty dollars for each of the other branches of study. The boarding scholars will be required to pay an extra charge of thirty dollars a quarter for board, and ten dollars a quarter for washing; and they will also be required to furnish their own beds, bedding, and toilet furniture, or pay an extra charge of five dollars a quarter for the use of these articles of furniture.
The Principal, having received an early education of more than thirteen years' constant application to study under the best qualified instructers, and having taught successfully for some years in Philadelphia and other places, flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care, and the care of his lady, the education of their daughters. Besides the constant attention of the principal and his lady, other well qualified instructers are engaged to give instruction in French, Music, and Drawing. Application for admission may be made to the principal, or to the preceptress, at the above institution.
Officers of Instruction.—The Rev. James Sunderland, *Principal*; and Mrs. R. M. Sunderland, *Preceptress.*
References.—The Rt. Rev. Benjamin T. Onderdonk, D. D., the Rev. Henry Anthon, D. D., the Rev. Samuel Seabury, D. D., and the Rev. Marcus A. Perry, A. M. August 12—7t

ASSISTANT WANTED.

AN Assistant in the Government Classical School at Brockville, on the St. Lawrence River, Upper Canada, will be required on the 18th day of August. The applicant must be a British subject, of good Classical and Mathematical attainments, and capable of teaching Writing, Arithmetic, and Book-Keeping. Under an act of Parliament, the salary is fixed at £50 per annum, to which the Principal would make an addition in the case of superior qualifications. A Graduate of an English University would be preferred; and in every case unexceptionable testimonials required.
Address Rev. H. Caswall,
Brockville, via Morristown, St. Lawrence Co
August 8, 1840.—3t New York.

TO TRUSTEES OF CHURCHES, AND OTHERS.
ORGANIST.

THE advertiser, having had many years experience as an organist, is desirous to obtain a situation. He feels confident of giving entire satisfaction, and would have no objection to go into the country.
To those who consider good services of importance, the advertiser is most desirous to become a candidate for the office of organist. Salary not so much a consideration as encouragement otherwise.
A line addressed to J. H., care of Messrs. Lindle & Co., Piano Makers, 1 St. John's Lane, New York, will be attended to. Aug. 6th, 1840—3t$

MEMOIRS OF BISHOP WHITE.

JUST RECEIVED and for sale, the Memoir of the Life of the Right Reverend William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania. By Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary. Charles Henry,
Aug. 6. 124 Fulton-street.

FABER ON ELECTION.
JUST PUBLISHED AND FOR SALE BY
CHARLES HENRY, 124 FULTON STREET,

THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.
July 29, 1840.

THEOLOGICAL SEMINARY OF VIRGINIA.
FACULTY.

Rt. Rev. Richard Channing Moore, D. D., President.
Rev. Reuel Keith, D. D., Professor of Systematic Divinity, and Acting Professor of Pulpit Eloquence.
Rev. Edward R. Lippitt, A. M., Professor of Pastoral Theology and Church Polity, and Acting Professor of Ecclesiastical History.
Rev. Joseph Packard, A. M., Professor of Biblical Literature.
The next session of this Institution will commence on Wednesday, the 30th of September.
Qualifications for admission. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."
Extract from "The Rules for the Government of the Seminary."
By order of the Faculty,
E. R. Lippitt, Secretary.
Theological Seminary, July 24, 1840. tOct1.

THE BOOK OF PSALMS.
F. J. HUNTINGTON & CO., 174 PEARL ST,

HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.
They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the Malte Brun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mr. Lincoln's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mr. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.
*** *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

ORGANS FOR SALE.

THE subscriber offers for sale the following organs: An excellent second-hand organ, with two sets of keys, in a handsome mahogany case, with gilt front pipes; dimensions, 15 feet high, 9 1-2 feet wide, 5 1-2 feet deep, and contains the following stops: GREAT ORGAN, open diapason, stop'd diapason, principal, twelfth, fifteenth, and trumpet. SWELL, dulciano, Stop'd diapason, flute, and hautboy. CHOIR BASS, stop'd diapason, and flute. This organ is in excellent condition, and will be sold a bargain.
A new swell organ, of six stops, 10 feet high, 6 feet wide, 3 1-2 feet deep.
Two small church organs, without swell, of four and five stops, 9 1-2 feet high, 5 1-2 wide, and 3 feet deep.
An assortment of parlor organs, of various power and style of finish.
A second-hand parlor organ will be sold cheap.
Henry Erben,
July 11.—tf Centre-street, head of Canal-street.

POETRY.

For the Churchman.

TO THE STARS.

Whither, lovely orbs of night,
Do ye hold your radiant flight?
Sweeping through the azure sky,
Beautiful, unchangingly!

Beautiful ye are, and mild,
Like the fair brow of a child,—
Or the light that melteth through
Woman's gentle eye of blue—
Or a dream of youth, when care
Stings the bosom with despair;
Such are ye, O stars of night!
Burning with a holy light,
Ever—ever mild and calm,
Like the shadow of a palm
On the desert's burning sea,
Bringing hope of rest to be.

Glorious Sabaoth of even,
Keeping silent watch in heaven!
When the twilight, bright and still,
Gathers round the distant hill,
And the sweet breath of the flowers
Flings faint incense to the hours;
Ye from out yon azure dome,
Like bright dreams of bliss to come,
Scatter o'er this weary earth,
Feelings of a heavenly birth.

Beacon lights of changing Time,
Quenchless—glorious—sublime—
When this earthly scene shall fade
At the frown of HIM who made;
When the giant hills that rise,
Unbowed beneath the sounding skies—
And the deep and wrathful sea
From their ancient bounds shall flee—
Ye o'er all the wreck shall shine,
Lit with radiance divine.

Where, at last, mid realms of space,
Shall ye find a resting-place?
Where, but round the throne of HIM
In whose presence suns are dim,
Maker of the things that be,
Habiting Eternity!

Lord of life and light! we bow
In the dust our humbled brow;
Now in this our earthly hour,
May we feel thy grace and power!
Pilgrims to a heavenly shrine,
Touch our hearts with flame divine;
Then, when earth shall pass away
As a dream at dawn of day,
We, like stars around thy throne,
Robed with glory all thine own,
Shall, through never-ending years,
Shine undimmed by sin and tears,
Glorious with thy saints in bliss,
Beautiful in holiness.

A PICTURE OF HOME INFLUENCE.

'Dear Edward!' said his wife, 'you have something on your mind; your brow looks troubled; what is it?'

'Only anxiety about business, Amy. How often have I wished that I had not been bred a merchant! But my mother said that it was a favorite wish of my father, that I should be an accomplished merchant.'

'I have sometimes wished so too,' answered his wife; 'and then again, I remembered, that the very evils which belong to your profession may be turned into good. He that has it in his power to do wrong with impunity, though he gains by it, yet chooses the right by which he loses, is the most eloquent preacher of righteousness.'

'Very true, Amy; but sometimes this is indeed cutting off the right hand, and plucking out the right eye; and then thinking always about money and bargains has such a contracting influence upon one's mind!'

'But how often, Edward, have I heard you say that no man has such wide and various connections with the human race, as a well-educated, upright, and active merchant. Every part of the world sends him its tribute of knowledge, as well as of riches. He sees men under all aspects; and while he may with a certain degree of security, indulge in dishonesty, and be the enemy of his fellow men, perhaps no man can be so true, and self-sacrificing, and efficient a philanthropist, as a Christian merchant.'

'It is not always so easy as you may imagine, for a merchant to act as remembering that he is under his great Task-master's eye.'

'Not for all, or some men; but for you, Edward, the difficulty would be to act otherwise. When I think of your profession, Edward, it gives me pleasure to notice that merchants in general, as they acquire property more easily, are most disposed to spend it liberally.'

'Yes,' said Edward, as his eye kindled at the thought; 'the greater proportion of our public benefactors have been merchants. Their money has given eyes to the blind, and ears to the deaf; health to the sick, and peace and comfort to the forsaken; it feeds and instructs the ignorant poor; it sends the glad tidings of salvation to the unbeliever and the penitent; it takes little children in its arms, and blesses them.—But all this glorious power supposes wealth, Amy.'

'And you, dear Edward, are rich enough to enjoy this highest of all privileges; to be the dispenser of good to others. You have cause only for thankfulness. But the poor, the unsuccessful merchant, who has not the means of educating his children, whose spirits are broken down by failures, and whose temper is soured by what he considers the injustice or dishonesty of others, perhaps even of his own friends; he is the man who, perhaps, may be excused for finding fault with his profession. My heart aches for him.'

Edward started up, and walked hastily backward and forward through the room, as if he had been seized with some sudden and intolerable pain.

'What is the matter?' said his wife. 'Are you ill?'

'O, nothing; nothing of consequence,' said Edward; 'I happened to think of something rather unpleasant then. It is late now, I believe, and my head aches.'

They retired for the night. The next day, Edward looked depressed and thoughtful, and as if he had passed a sleepless night. Amy was troubled by his silence. This was the first cloud that had rested on her husband's brow since they were married.

'He has, she said to herself, 'he has always confided every thing to me. He will tell me what it is that hangs so heavily upon his spirits. He will never shut me out from his sorrows, any more than his joys.'

She thought, when he returned from the counting-house for the day, that he looked more free and happy, though he was still silent and thoughtful.

'Come and sit by me, Amy,' said Edward to her, when they were alone in the evening.

Amy sat down by her husband.

'Do you not enjoy, Amy, our handsome house, and pictures, and carriage, &c.?'

'Surely, Edward, I take great pleasure in these things. But why do you ask?'

'And you love to have money enough to give to those who want it?'

'Why what a question, Edward! You know I value this power more than I can tell.'

'And can you voluntarily resign all these luxuries, Amy?'

'Why should I voluntarily resign them, Edward? What makes you so enigmatical? Tell me what you mean.'

'Suppose that all the money which enables us to indulge ourselves in these luxuries is not truly our own; what would you have me do, Amy?'

'Is it you, Edward, that asks me whether I would be dishonest?'

'But suppose, according to the law of the land, and the customs of society, and the tacit consent of those most interested, this property was secured to you?'

'When I am satisfied,' said Amy, 'that I can plead the law of the land, the customs of society, and the opinion of the world, before the judgment-seat of God, as an excuse for violating that higher law, which he has written on my heart; when I have placed the opinion of the world in the scales against my own self-respect, and found it weightiest, then, Edward, I might hesitate. But why ask me such questions? Why do you not speak plainly?'

'I will, Amy,' answered her husband. 'When I failed in business before our marriage, I made a settlement with my creditors, by which I paid them seventy-five cents on a dollar. They knew that I paid them all I had, and signed a release from all further claims. Of late, my mind has been troubled about those debts, for such I consider them. A few days since, one of my creditors brought his son to me, a fine fellow, and asked me to take him into my store. He mentioned, in course of conversation, that he had intended to send his son to College, for the boy had a thirst for learning; that he was in fact fitted to enter; but that he found he was too poor. "If," said the father, "by denying myself every thing but the necessaries of life, I could feed my boy's mind, I would thankfully do it; but I cannot honestly indulge myself even in this luxury." I felt smitten to the heart. When I failed, I owed that man 12,000 dollars. I paid him but nine. I now, of course, owe him three, and the interest upon it. That sum would enable him to give his son the advantage which he so much desires. I have been thinking over the whole subject, and studying it fairly. Dymond's Essay would satisfy me, if I were not convinced before of what is right.'

'And you will of course do it, Edward, there can be no doubt.'

'I knew you would say so, Amy; but you must think it over calmly. You know upon the subject of property, as well as other things, we have no mine and thine; as we have one interest, and duty, so we have equal rights. I cannot take this step without your full approbation and consent.'

'Is that all that has troubled you for these few days past?' said Amy, as she looked into her husband's face, with an expression of joyful relief.

'All,' said Edward.

'And why not speak to me at first about it? Why not let me share every trouble as it rises?'

'O, Amy, I felt it only on your account. I hated to deprive you of all these luxuries. You know with what delight I see you doing good, real good, with money.'

'Never again, Edward, do me the injustice to suppose that I prefer the lower virtue of charity to the higher one of justice.'—*Mrs. Follen.*

THE CONTEMPLATION OF THE STARRY HEAVENS.

Translated from the German of Zollikofer.

When you ascend from the creature to the Creator, how enlivening must be the thought, that God, who has created all these suns and worlds, who guides, sustains, enlivens and delights them all, and all their inhabitants, is also *my* God, my Creator, my upholder; who knows and loves me also; who would that I should be happy! I know, I feel that he is, that he is nigh me, that he is all in all! Before him there is nothing *small* nor *great;* his eye oversees all, his power inspirits all, his goodness fills heaven and earth. And this God I can contemplate, with this God have communion, in this God may I rejoice! Under the cheering influence of this thought, what emotions of joy must pervade our inmost souls! Can we then mistake our dignity? Can we yet think lowly and meanly of ourselves and of our destiny? Can we refrain from being ashamed of every ignoble, puerile pursuit, nor awaken to a more dignified exercise and application of our powers? Shall we contract all our desires, our aim and activity, within the narrow sphere of animal and sensual occupations and enjoyments? Shall we consider the good things of this earth as all our happiness? Shall we still hanker after the glittering dust beneath our feet, cling to it, and waste our time and strength only to add particle to particle, and then to count their number contained in the carefully collected sand heap? Shall it be the climax of our ambition, on this grain of sand where we dwell with our brethren, to gain a little higher elevation than they, and then to look down upon them with contempt? Are these indeed the aspirations worthy of a created being who can soar in his thoughts above millions of suns and worlds, and even pierce through to the Creator? No; we were created for higher things.

And the contemplation of the starry heavens reminds us of a future perfection and happiness to which we may all attain, and in the anticipation of which we are invited to rejoice, and to make ourselves continually more susceptible of its enjoyment. True, we now occupy a humble grade in the scale of things. But the desire, the capacity, the aspiration which we feel in our breasts, to arise higher, these have not been imparted to us by our Creator in vain. Why should he spread out before us this amphitheatre of wonders, and permit us, in view of it, to soar far above all that is terrestrial and transitory, above ourselves, even to him? Why should he permit wishes to be enkindled within us, which nothing here below can satisfy? No; the unchangeable, the supremely good, cannot and will not delude us. He will not suffer us to contemplate any perfection or happiness in which he had never designed that we should participate. No, we can and we should go up from one degree of blessedness to another; we can and we should be continually wiser, better, and happier. The whole countless multitude of his suns and worlds exhort us to this. There, in his immeasurable domains, are fountains of light and knowledge, which will never cease to flow—from which we may drink from eternity to eternity, and which all created beings cannot exhaust. There, is matter for everlasting meditation, for unceasing revelations, for new feelings of the sublimest joys of devotion. There shall we find innumerable societies of nobler, more perfect worshippers of God, whom we may approach, with whom we may be united, in whose communion and fellowship we may taste higher and unending joy and felicity. There are infinite means, opportunities and motives, to exercise and develope our powers, to enlarge our sphere of action, and to be and to become all that we are not nor can be now. There, every enjoyment is presented, which the contemplation of nature, the exercise of our powers, deeds of beneficence, the love of God and man, procure us in a thousand different ways. There is the abode of the greatest, most useful activity—the abode of the most intrinsic and active love, of the purest, divinest joys. Yes, there may we, from one period of eternity to another, live and act, continually arise, continually acquire more knowledge of truth, continually do and enjoy more good, ever become more like the Deity, and in his communion, ever become more blessed. What a view of the remotest futurity do the infinity of God and the immeasurableness of his creation spread out before our eyes!

Then let us not forget our future greatness. Let us feel it; let us rejoice in it in the anticipation; let us strive after higher dignity, after a more exalted station in the kingdom of our God. Let us think nothing, say nothing, do nothing, that shall make us incapable thereof, or remove us therefrom. Let us be true in our stations, in our callings, in the disposition of our goods, in the use of our powers, that we may hereafter be intrusted with more and greater things. Let us follow Jesus, our Guide and Forerunner, whom the Father hath crowned with the highest power and glory, and made him to be King over men and angels. Let us live, suffer, and conquer with him, and like him, that we may reign with him hereafter.

And then shall we feel the whole truth of that promise of our Saviour: "In my Father's house there are many mansions;" there, there is room, employment, joy and happiness enough for all his worshippers, however diverse in their capacities, their powers, their wants, their acquired habits, their greater or less advances towards perfection. "I go," said he, "to prepare a place for you;" he will assign to each a place which will best accommodate him, where he can be more happy himself, and more useful to his brother. What a sublime and delightful consideration! Never let us blind our minds by the indulgence of unbelief and distrust, vanity and sin. Let us never stifle the aspirations of the soul, light, strength, and happiness. No, let us struggle for the victory over sin; in all our fears, let us take courage; in all our sufferings, imbibe resignation; and in death itself, be cheered by hope and assurance.

PRAYER AT THE MAST-HEAD.

A sailor, recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar on the deep. "But," inquired his friend, "in the midst of the confusion on shipboard, where could you find a place to pray?"

"O," said he, "I always went to the mast-head."

I have heard of *closets* in various places, but never in one more peculiar than this. Peter went upon the house-top to pray. Our blessed Lord prayed upon the mountain-top. Others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

And yet the sailor's closet was a favored spot. The ear of man could not hear him as he cried mightily unto God. The gales that wafted his ship on its voyage, would bear his petitions upward toward the throne. "The voice of many waters would be the music of his sanctuary, and the angels that had charge concerning him would listen to the swelling song." As he lifted up his heart and his voice in prayer, he was surrounded with the majesty and glory of his Maker. The "deep, deep sea" spread its illimitable expanse around him. The heavens, spread out like the curtains of Jehovah's chamber, and the stars, like the jewels that adorn His crown, hung over him as he climbed the giddy mast, and bowed down to pray. Perhaps he had little imagination, and entered not into the grandeur of the scene around him. But he had a soul; a soul that felt the power of God; that loved high and holy communion with the Father of spirits; and while others below were rioting in the mirth of a sailor's jovial life, his joy was literally to rise above the world and find intercourse with heaven.

What peace must have filled that sailor's heart! The storms might "rudely toss his floundering bark," but they could not shake his confidence in God. The ocean might yawn beneath him to swallow him in its fathomless depth; but he was sheltered in the bosom of his Father's love. The frail bark might be driven at the mercy of the winds, or be dashed on the rocks, or stranded on the shore, but he had a hope that was an ANCHOR to the soul both sure and steadfast, entering into that within the veil. Through the thickest darkness that enveloped him, the "star of Bethlehem" shed its celestial loveliness over his path in the trackless deep, and guided him onward and upward to the haven of his eternal rest. Thitherward from the mast-head he strained his eye, and true as the needle to the pole, he pursued his way; when tempted, he sought the mast-head to pray; when in despondency, at the mast-head he found joy; when the taunts of his profane companions filled his ear with pain and his soul with grief, he fled to the mast-head and poured out the desires of his heart, into the ear of Him who hears the humblest supplicants that cry.

I love to think of this sailor. I wish I knew him, and could kneel down with him and hear him converse with God. How few would be as faithful as he! How many would neglect their closet, and seldom pray in secret, unless they could have a more safe retreat—a more sacred chamber than the mast of a wave-rocked whaler! But He, "who when here a sailor's pillow pressed," walks now on the mighty deep, and when the tempest-tossed mariner cries, He answers, "It is I, be not afraid."

THE DREAMERS.

All the days of sinful nature are dark night, in which there is no right discerning of spiritual things, and our heads are still full of new dreams which keep us sleeping. As in a deep sleep, our soul is bound up and drowned in flesh; a surcharge of the vapors of gross sensible things, that we glut ourselves withal; and the condition of our wisest thoughts, in relation to our highest good, are nothing but dreams and reveries.

A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we awake. Sometimes in a dream a man will have such a thought, that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all those things he is either turmoiling or delighting in, are vanity, yet he awakes not, but raves on still in them: he shifts a little, turns on his bed as a door on its hinges, but turns not off: does not rise.

But the spiritual-minded Christian, that is indeed awake, and looks back on his former thoughts and ways, O, how does he disdain himself and all his former high fancies that he was most pleased with, finding them dreams! O, what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures; and either they still running before me and I could not overtake them; or if I thought I did, what have I now, when I see what it is, and find that I have embraced a shadow? False hopes, and fears, and joys. *He thinks he hath eaten, and his soul is empty.* Isaiah xxix.

And you that will sleep on, may; but sure I am, when you come to your death-bed, if possible you awake then, you shall look back with sad regret upon whatsoever you most esteemed and gloried in under the sun. While they are coming toward you, they have some show; but as a dream that is past, when these gay things are flown by, then we see how vain they are. As that luxurious king caused to be painted on his tomb two fingers, as sounding one upon another, with that word, *all is not worth so much.*

I know not how men make a shift to satisfy themselves; but, take a sober and awakened Christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction, were it not for a hope that he hath, beyond all that this poor world either attains or is seeking after.

O the blessed Gospel, revealing God in Christ and calling up sinners to communion with Him, dispelling that black night of ignorance and accursed darkness, that otherwise had never ended, but passed on to an endless night of eternal misery! Says not Zacharias, with good reason, in his song, (Luke i.) that it was *through the tender mercy of God that this day-spring from on high did visit us?*—*Leighton.*

DESULTORY MEDITATIONS.

"How amiable are thy tabernacles, O Lord of Hosts!" Psalm lxxxiv. 1.

"Thus ardently," says Bishop Horne, "doth a banished Israelite express his love for Zion, his admiration for the beauty of holiness!"—Nay, Balaam himself, when from the top of Peor he saw the children of Israel abiding in their tents, with the glory in the midst of them, could not help exclaiming, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" How amiable, then, may the Christian say, are those heavenly mansions, from which sin and sorrow are excluded! how goodly that camp of the saints, and that beloved city, where righteousness and joy reign triumphant, and peace and unity are violated no more; where Thou, O blessed Jesus, Lord of Hosts, King of men and angels, dwellest in glorious majesty, constituting the felicity of thy chosen!

This is truly a sublime spiritual view of the blessedness of our Heavenly Father's house of many mansions. These are sentiments which none but the heartily pious can sincerely entertain. How worthy they are to be received, let the testimony of a modern infidel declare.—There is a remarkable anecdote respecting the noted Byron, quite in point. It is related, that he was so much affected by the receipt of "a prayer for Lord Byron," from the husband of a deceased lady, the author, that in answer to the communication, he made this concession in favor of religion:

"Truly, sincere believers in the Gospel of Christ, have the advantage of all other persons; if there be an hereafter, they have their reward; and if there be not an hereafter, they only share with the infidel in his eternal sleep."

In the same letter he asserts, referring to the lady alluded to above, that "it is not fitting to compare the affections of a virtuous mind to the possession of all the glory and renown of Alexander, Cæsar, and Hannibal, accumulated on one hero."

But how far does this description of the loveliness of virtue fall short of the true idea of that purity of heart which the Gospel of Jesus requires! And how vast is the difference between the distrustful concession of the infidel, and the full assurance of the humble believer, who looks steadfastly to a hope set before us, in the house not made with hands, whither the forerunner Jesus is for us entered, having graciously declared for the consolation and encouragement of His followers, "I go to prepare a place for you!"

Too often, alas! is the faith of the professed disciple of Jesus more akin to the *belief* of this celebrated infidel, than to the joyful persuasion of him who is enabled, on a near approach to eternity, to say in the words of the great apostle, "I am ready to depart; henceforth there is laid up for me a crown of righteousness."—*Chronicle of the Church.*

ANECDOTE.

At the girls' school a Roman Catholic priest called lately with two ladies collecting for the poor. On learning that the school was evangelical, the priest began to question the children:

"I hope you say your prayers, my dear children?"

"We love to pray," was the reply by a little girl ten years old.

"And do you frequently pray to the Holy Virgin?"

"Never, sir."

"But why not pray to the Holy Virgin?"

"Scripture teaches us that we must pray to God only, and not to his creatures that have no power."

"What! the Holy Virgin no power, and yet she is the mother of God?"

"We learn from the Bible, the blessed Virgin Mary was the mother of our Lord Jesus Christ in his human nature, (according to the flesh,) but God can have no mother, he is the Creator of *all.*"

These simple and scriptural replies so baffled the priest, that he left the room without bidding farewell to any one.

CROMWELL'S MOTHER.

We love to add to the instances in which the greatness, but especially the goodness of men, can be traced to the influence of a holy mother. The extract is from the London Review for October, 1839.

"Oliver Cromwell had a good mother. She assisted her husband in his business; it is related of her, that the accounts were always given to the mistress. When left by the death of her husband with the care of a young and numerous family, she gave dowries with five daughters, sufficient to marry them into good families. Amidst the splendors of Whitehall, her solicitudes were constant over her beloved son in his dangerous eminence; and when dying, she begged that she might not be interred in a royal tomb, but carried to some simple grave in a country churchyard. Mr. Foster gives us an account of her portrait at Hinchinbrook. She wears a simple, though beautiful cardinal or cloak of velvet, clasped by a small rich jewel; and in a white satin hood is modestly enveloped, a face with light hair, large melancholy eyes, a mouth small and sweet, yet full and firm as the mouth of a heroine, and with a pervading expression of quiet affectionateness.

"In 1654, this excellent woman died at Whitehall, in her 94th year; and a little before her death, she gave her son, then Lord Protector, her blessing in these noble and touching words: 'The Lord cause his face to shine upon you, and comfort you in all your adversities, and enable you to do great things for the glory of your most high God, and to be a relief unto his people; *my dear son,* I LEAVE MY HEART WITH THEE; a good night.'"—*Watchman of the South.*

He should be considered our best friend, who is the most ready to tell us of our errors in a friendly way.

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28. tf

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times,* by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.

SAMUEL GORDON, Sec'y. April, 1840.

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family. united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $200 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College.

A resident assistant is employed to teach the Modern languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.

May 23, 1840.—tf

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society,* the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS . BUTLER, Agent, No. 28 Ann street, New York.

New York, ay 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by

SWORDS, STANFORD & Co,

July 9. 152 Broadway, New York.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

BISHOP McILVAINE ON JUSTIFICATION.

JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by

SWORDS, STANFORD & CO.

July 9.

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, vols. 8vo; The Works of Bishop Horne, 4 vols 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo, The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

VALUABLE RELIGIOUS WORKS.

BURTON'S History of the Christian Church.
Dorr's Churchman's Manual.
Melvill's Sermons, 2 vols.
Burgess' Version of the Book of Psalms.
M'Ilvaine's Select Family and Parish Sermons.
Bingham's Christian Antiquities, abridged by Dr. Henry, 1 vol.
Whewell's Discourses on the Foundations of Morals
Henry's Essays in Morals.
Wordsworth's Ecclesiastical Biography.
Bush's Scripture Illustrations.
Macknight on the Epistles.
Paley's Works.
Newton on the Prophecies.
Clarke's Succession of Sacred Literature.
Butler's Analogy.
Bishop Horne's Commentary on the Psalms.
Leighton on the Creed.
Scripture Treasury.
Hebrew Bible.
Polyglot Bible. Oxford Bibles.
Bibles and Prayer Books of various kinds

Just Published.

Tracts for the Times, vol. 2, part 1.
Hook's Call to Union.
Pusey's Letter to the Bishop of Oxford.

CHARLES HENRY,
May 2—tf 124 Fulton street.

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Union Primer, per hundred,		$4 00
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Catechism No. 3, (Catechism enlarged by Bish. Hobart.) stiff covers,	"	12 50
Catechism No. 4, (by Cuming,)	"	6 00
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